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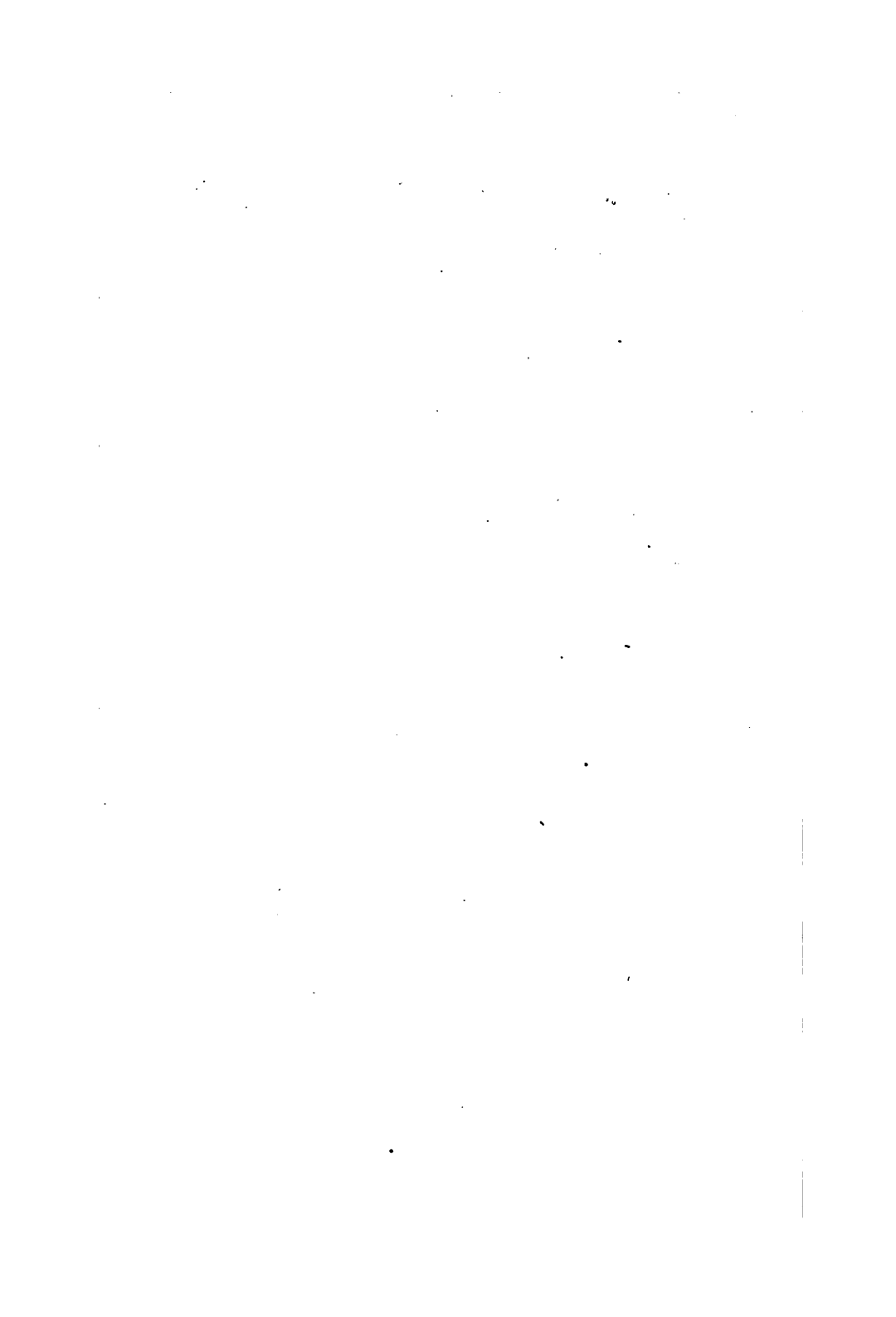
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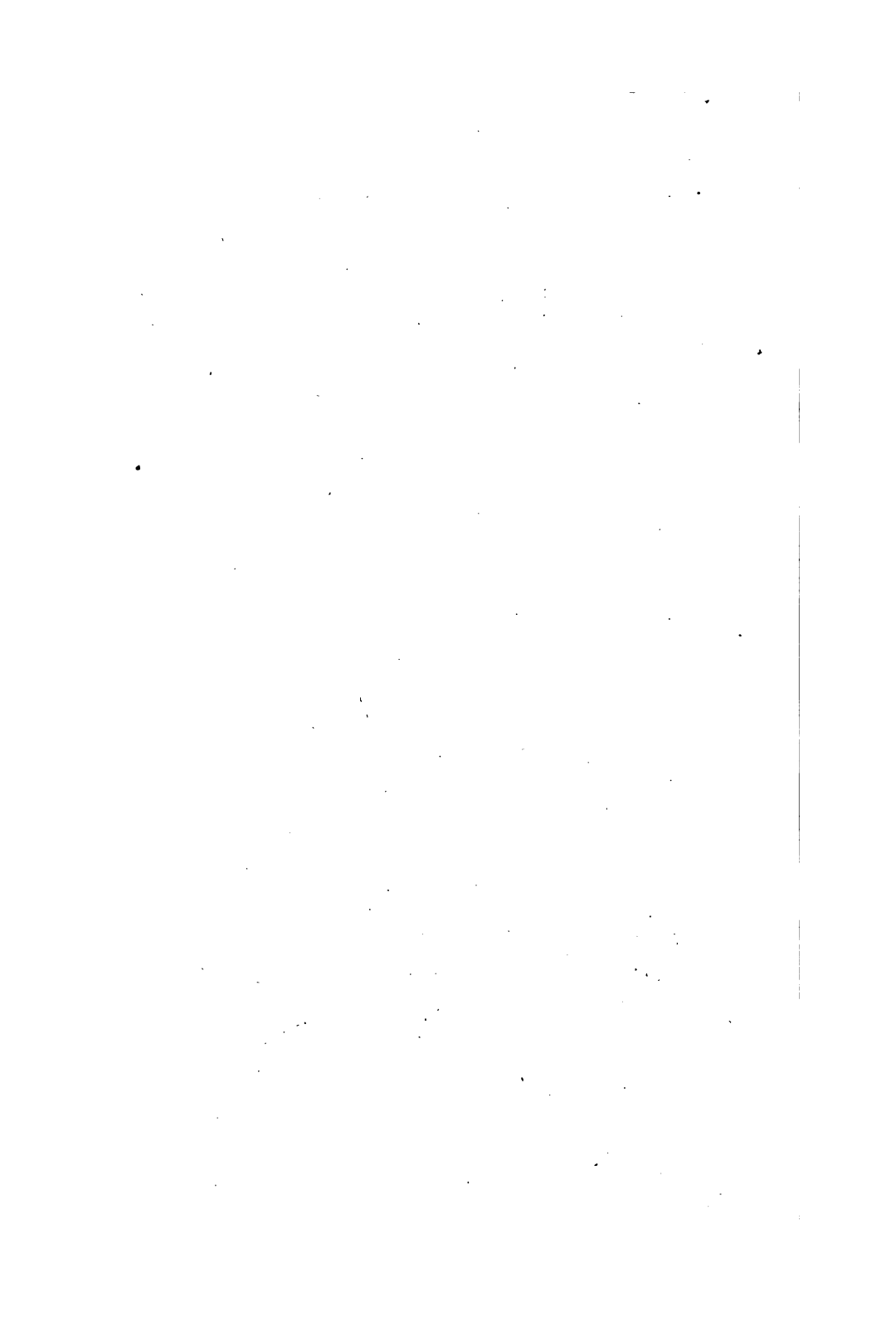
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St. Michael





A
REFUTATION
OF
SUNDRY BAPTIST ERRORS,
PARTICULARLY AS THEY ARE SET FORTH IN A RECENT WORK
OF
REV. J. J. WOOLSEY,
AND IN THE
THIRD ANNUAL REPORT OF THE AM. AND FOR. BIBLE SOCIETY.

BY EDWIN HALL,
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ADVERTISEMENT.

THE following work is designed to be what its title imports—A Refutation of Sundry Baptist Errors. I have followed Woolsey on Baptism and the Third Report of the American and Foreign Bible Society mainly as *text-books* of errors and representations, which, if they do not often appear in print under responsible names, are yet, in one shape or another, almost everywhere to be met.

For some time after Mr. Woolsey's book appeared, though it originated here, and though I observed its errors and misstatements, it was not my intention to task myself with the labor of refuting it. Had it been suffered to take its natural course of circulation from the bookseller's shop, it might, for me, have pursued its course without molestation. But when it was industriously thrust into our families which sought it not; when apparently no effort was spared to undermine the faith of our people, and to draw away our youth and children from the old paths in which their fathers have walked in this place since the days of the Pilgrims—now two hundred years—I deemed it my duty—in which I could not fail, and be faithful to the people whom I serve in the ministry, to the truth, and to God,—to stand in the defence.

If I have unveiled the errors of that book, and exposed its

misrepresentations, it has been not for the purpose of attack, but of defence. I think it will be judged that I have done it with as much kindness as justice to the truth allowed. I have defended what I solemnly and unwaveringly believe to be the truth and the ordinance of God. It was a labor which I desired not, and in which I found no pleasure, save the consciousness of laboring in the discharge of duty. I felt it incumbent on me to bestow some labor, that the people of God may be sound in the faith, and steadfast in his ordinances;—not children, tossed to and fro by every wind of doctrine.

With greater pleasure than I began the work, I now take my leave of it: fully purposing,—to do as I have hitherto done,—to have nothing more to do with controversy, unless it shall very clearly appear to be my duty.

THE AUTHOR.

REFUTATION.

CLASSIC GREEK AND THE GREEK OF THE NEW TESTAMENT.

ON page 123 of his work, Mr. Woolsey says, "The number of Pedobaptists are comparatively few, who will hazard their reputation, both as scholars and Christians, by the bold and *sweeping assertion* that *classic Greek has nothing to do* in fixing the meaning and declaring the sense of the Greek of the New Testament." "Such an assertion," he says, "may answer the end for which it is intended; and for a time bewilder the unsuspecting inquirer after truth. But when such are informed that *many passages* of the New Testament are written in the most pure Greek, and the *greater portion* of the words are employed in precisely the sense as when found in classic authors, they will *withdraw their confidence* from such guides as would *fain make them believe* that *Scripture interpretation has nothing to do* with the usage of words as found in the best Greek authors." "I very much regret, however," says he, p. 124, "that there should be any in this enlightened day, holding on to sentiments, in support of which they find it necessary to *deny the very close affinity* which subsists between the Greek

of the New Testament and that of classic authors." "Such a scheme to support sprinkling for baptism is of very *recent invention*, and can be but of short duration. The more pious and judicious, if learned, can never be drawn on to ground so untenable and injurious to all philological inquiries."

I have marked several words in these quotations with italics, for the purpose of calling the attention of the reader to what I consider a very grievous misrepresentation.

Mr. Woolsey is perfectly right in saying that "The number of Pedobaptists" is comparatively small, "who will hazard their reputation by the bold and sweeping *assertion* that classic Greek has *nothing to do* in fixing the meaning and declaring the sense of the Greek of the New Testament."

The truth is, no Pedobaptist has made such an assertion. No Pedobaptist has "denied the *very close affinity* which subsists between the Greek of the New Testament and that of classic authors. No Pedobaptist has ever denied that "the GREATER PORTION of the words are employed in precisely the sense as when found in classic authors."

That the language of the New Testament is Greek, and that there subsists between the Greek of the New Testament and that of classic Greek authors a "very close affinity," both in the construction of phrases and in the use of the main body of words, no one has, to my knowledge, ever denied or doubted. And yet, nothing is more uniformly agreed upon among the "judicious and pious and learned," than that in many respects the New Testament differs from the classic Greek, not only in the construction of phrases, but also in the meaning of many and very important words. Hence our learned and elaborate

Lexicons of the peculiar New Testament Greek. Hence, in cases of doubt as to the meaning of a word, the New Testament use, where it can be shown to be peculiar, determines the meaning in defiance of all the classic Greek writers and lexicons in existence. And this is by no means a "recent invention." Says Professor Robinson, in his preface to his Lexicon of the New Testament, "A Lexicon of the New Testament, at the present day, *presupposes the fact*, that the language of the New Testament exhibits in many points a departure from the idiom of the Attic Greek. This great question, which so long agitated the learned philologists of Europe, would seem at present to be put entirely at rest." The plan of his lexicon, he says, is, "In defining words, those significations are placed first *which accord with Greek usage* ;" "Then follow those significations which *depart from Greek usage*, and which are either to be illustrated from the Greek of the Septuagint, as compared with the Hebrew, OR DEPEND SOLELY ON THE USUS LOQUENDI" (customary use of words,) "OF THE NEW TESTAMENT *writers*."

Dr. George Campbell,* whom our Baptist brethren are fond of complimenting as one of the most finished Greek scholars of modern times, maintains that many of the idioms of the New Testament Greek would not have been more intelligible to a classic Greek author, than Arabic or

* When I speak of *Campbell*, in the following pages, it will of course be understood that I mean not the American Campbell, the founder of the sect of the Campbellites, but the late learned Dr. *George Campbell*, Principal of the Marischal College, Aberdeen ; author of a translation (not the Campbellite translation,) of the Four Gospels, with Preliminary Dissertations. Dr. Campbell was not a Baptist, though in an important respect he favored their views.

Persian. "Take," says he, "the two following for examples. Οὐκ ἀδυνατήσει παρὰ τῷ θεῷ παν ῥημα, Luke i. 37; and οὐκ ἂν σωθῇ παρὰ σαρκί, Matt. xxiv. 22." (In English, "With God nothing shall be impossible;" and "There should no flesh be saved.") "These passages in the New Testament Greek are," says Campbell, "phrases which, in my apprehension, would not have been more intelligible to a Greek author than Arabic or Persian would have been." Ρημα for *thing*, and παρὰ οὐκ for *no one*, or *none*; σαρκί for *person*, &c., would to him, I suspect, have proved insurmountable obstacles." * * "This," says he, "is but a small specimen—not the hundredth part of what might be produced on this subject." (Prelim. Discourse I., vol. i. p. 30.)

"It is true," says Campbell, (Prelim. Dis. I., Part 2,) "that as the New Testament is written in Greek, it must be of consequence that we be able to enter critically into the ordinary import of the words of that tongue." "But from what has been observed, it is evident, that though in several cases this knowledge may be eminently useful, it *will not suffice*; nay, in many cases it will be of little or no significancy." "Classical use, both in Greek and in Latin, is not only, in this study, *sometimes unavailable*, but MAY EVEN MISLEAD. *The sacred use and the classical ARE OFTEN VERY DIFFERENT.*"*

* Since these sheets were prepared for the press, the Biblical Repository, for April, 1841, has been published, containing an article on "*The Bible and its Literature*," by Professor Edward Robinson. In this article Professor Robinson says, "The language of the New Testament is *the later Greek, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greeks*. After the disuse of the ancient Hebrew in Palestine, and the irruption of Western conquerors, the Jews adopted the Greek language from necessity;—

I shall attempt to show, hereafter, (when I come to an examination of Mark vii. 4, and Luke ii. 38,) how even Campbell has been palpably and demonstrably misled by trusting to the ordinary classic sense of *Baptizo*, rather than to the sacred use of the word in the New Testament.

I have already noticed (in my published discourses,) how the Baptist Bible Society have been in like manner misled with regard to "*angel*," one of the words which they set down in the glossary which they prefix to their editions of the New Testament. That glossary would teach us to consider the peculiar infidelity of the Sadducees (Acts xxiii. 8,) to consist in denying that there is any such thing as a *messenger*—instead of denying the existence of angels. Carry out the principle of their glossary, and the passage must read, "For the Sadducees say there is no *rising up*, neither *messenger*, nor *wind*." The illustration might have been carried out in scores of examples. Thus, according to the Baptist Bible Society, John v. 4, must be read, "For a *messenger* went down at a certain season into the pool, and troubled the water." In

partly as a conquered people, and partly from intercourse of life, of commerce, in colonies, in cities, founded like Alexandria and others, which were peopled with throngs of Jews. It was, therefore, the spoken language of ordinary life which they learned, not the classic style of books which have elsewhere come down to us. But they spoke it as foreigners, whose native tongue was the later Aramean; and it therefore could not fail to acquire upon their lips a strong Semitic character and coloring. When to this we add, that they spoke in Greek *on the things of the true God, and the relations of mankind to Jehovah and to a Savior—subjects to which no native Greek had ever applied his beautiful language*, it will be obvious that an appeal merely to classic Greek and its philology, will not suffice for the interpreter of the New Testament. *The Jewish-Greek must be studied almost as an independent dialect, &c.*"

Acts xi. 13, we must read, "And showed us how he had seen a *messenger* in his house:" Acts xii. 15, "Then said they, it is his" (Peter's) "*messenger*:" Matt. iv. 11, "Then the devil leaveth him, and behold *messengers* came and ministered to him:" Matt. xviii. 10, "Their *messengers* do always behold the face of my Father in heaven:" 1 Cor. vi. 3, "Know ye not, that we shall judge *messengers*?" Heb. i. 4, "Being made so much better than the *messengers*:" Heb. ii. 16, "He took not on him the nature of *messengers*:" and Heb. xiii. 2, "For some have entertained *messengers* unawares." Such "effulgent light" does the Baptist Glossary shed over the pages of the sacred word. Who will not henceforth trust that glossary for the meaning of the word baptize?

The word *Church*, in like manner, our Baptist brethren have, by their glossary, interdicted from the New Testament, and directed us to read in its stead "Assembly," which was the sole meaning of the word *ἐκκλησία*, (*ekklesia*), in classic Greek. The pagan Greeks, like all other pagans, were entire strangers to the very idea involved in the word church; and of course, when their old word was applied to a new idea, it must have a new meaning. But our Baptist brethren determine, that our Lord and his apostles shall not *express* any thing more by the word than the old pagan idea. There shall be no peculiar polity such as is meant by an organized church: there shall be only a "*congregation*," or an "*assembly*" spoken of in the word of God. Mr. Woolsey maintains that our translators foisted in the word *church* "to support an ecclesiastical establishment" (p. 93); and thereupon quotes Horne Tooke to show that the very word "*church*" is "*a most wicked one, whose misinterpretation caused more slaughter and pillage of mankind, than all the other cheats together.*" According to the Baptist Bible Society, the

passage in 1 Cor. xii. 28, must be read, "And God hath set some in the *assembly*—first apostles, secondarily prophets," &c. But what *assembly* is here spoken of, in the simple sense of ASSEMBLY? Does not the apostle intend the whole universal polity of Christ's peculiar people on earth, of which our only word that expresses the true idea is the word *church*? So Eph. i. 22, "And gave him the head over all things to the *church*," would be robbed of its meaning were we to read it "Head over all things to the *assembly*." So in Eph. iii. 10, our translation expresses the only true meaning, when it says, "To the intent now, that unto the principalities and powers in heavenly places, might be known by the *church*, the manifold wisdom of God."

Are our Baptist brethren in sober earnest, fighting against the very *idea* involved in the words "Church," "The Church of God," as an unscriptural idea, not intended or expressed by any word or words in Holy Writ? Is it then true, that there is no such idea in the New Testament as that involved in the word *church*,—an idea which is truly expressed by no other word than the word *church*; or are our brethren covering up and concealing that idea, by paring the meaning of the word *ekklesia* in the Holy Scriptures, down to the nude idea of a simple assembly or town meeting?

Is it true that Christ has no such thing as that which we have been accustomed to understand by the word *church*; or has the word *ekklesia* changed its meaning upon being adopted into the New Testament Greek? What do our brethren mean? Is it "*slaughter*," "*pillage*," "*cheat*," to talk about such a thing as a Baptist "*Church*?" Why, I find in the constitution of the American and Foreign Bible Society, that the "Board of Managers" shall "consist of thirty-six brethren in good standing in Baptist

CHURCHES!" And even Mr. Woolsey's book is published by special request of the "Norwalk Baptist Church." Mr. Woolsey talks about "the Church" being "torn asunder by infant baptism." Does he simply mean that the *Assembly* is torn asunder? *What* assembly? Indeed, what do our brethren mean? Are they seeking "to unite church and state? Are they laying plans for "slaughter" and "pillage" and "cheats," by so constant a use of this "wicked" word, church;—or is all this ado about the word, and their proscription of it, in their glossary, mere talk and idle pretence:—a mere diversion, whose true object is to find some company for that poor banished word, baptize; lest it should stand too naked in the glossary, and indicate their editions of the New Testament to be a mere Sectarian Baptist book? What is the true reason why our brethren insist upon making the Bible itself proscribe and banish that hapless word, Church, while they still continue to use it in relation to a thing which, if it has no scriptural foundation, is an arrant fraud upon the Christian world?

The change of meaning in many words of the Greek language, upon adapting it to the ideas and observances of a revealed religion, was a matter of *necessity*; and that aside from the natural influence of the Hebraic idiom. Carry the Gospel into China or Hindoostan or among the tribes of our American Indians; it brings them a multitude of ideas which are peculiar to revealed religion. To express these ideas, the old words of their language must receive a new meaning; or they must coin new words; or they must adopt words from the language of those who brought them the new religion, or from some other quarter.*

* Said DAVID BRAINERD, "There are no words in the Indian language to answer to our English words, Lord, Savior, salvation, sinner, justice, condemnation, faith, adoption, glory, with scores of like importance."

If, instead of a new *religion*, a new *language* is carried among a people professing the true religion, the words of that new language receive a new meaning, the moment they are applied to the religious ideas and observances to which the language was before a stranger. Carry any heathen language into a Gospel land, or into a land of Hebrew rites, and of Hebrew ideas concerning the true God and revealed religion ; and it is impossible that the meaning of such words as are applied to these new ideas should not be even more changed, than is the idiom of the language in the construction of phrases. Such is the fact with regard to the New Testament Greek as compared with the classic, or even with the common dialect which prevailed after the conquests of Alexander.

Mr. Woolsey thinks he brings this subject "within the comprehension of every child," by referring to the "Irish-English" of an "Irishman, after having become acquainted with our language and able to speak it with fluency, yet you can detect them using phrases and words peculiar to their own vernacular tongue, and dissimilar to ours." This by no means meets the case, but is calculated entirely to mislead. The Irishman has religious ideas, to a great extent, in common with us. An African or an Indian might learn our language, and yet speak it in a manner peculiar to themselves. But what would be the effect upon their *own* language, when the Christian religion has been once completely established among them ? New ideas fill the mind of the benighted pagan ; and lift up his thoughts to angels—to heaven—to God. He thinks of redemption, of faith, of holiness. His thoughts, his hopes, his intellect, his heart,—all are wonderfully transformed. "Old things pass away : all things become new." Are his lips sealed ? Is he dumb ? Are African converts never to speak to each other of the kingdom of God ? The

words of their language remaining the same, and applied to these new and wonderful ideas, is their meaning the same? Is the whole change expressed by referring to the brogue of an Irishman whose mother tongue was Irish-English, and whose ideas have never changed from pagan to Christian?

That such *was* the effect of adapting the pagan Greek language to the Christian religion, any one may see, who will sit down patiently and turn over the leaves of a Lexicon of the New Testament, which adequately discriminates and marks the transition.

Indeed, why do I put myself to the trouble of this protracted argument? Mr. Woolsey has himself *admitted* all that any Pedobaptist has ever asserted or desired to prove on this subject. When he says, (p. 123,) "But when such are informed, that *many* PASSAGES are written in the most pure Greek, and that *the* GREATER PORTION of *the* words are employed precisely in the sense as when found in classic authors;"—he grants, that *some* passages are written not in the pure Greek construction; and that *some* portion of the words is not used "in the sense as when found in the classic Greek authors." This is all that has been claimed; this is all I want.

THE INTENT AND BEARING OF THIS DISCUSSION CONCERNING
THE CLASSIC USE, AND THE NEW TESTAMENT USE.

The sole intent of all this discussion about the classic use, and the New Testament use, is to show that the word Baptize in the New Testament *may have left its primary classic signification*, and have received a GENERIC, SACRED use, equivalent to WASHING or PURIFYING, without the least reference to the mode in which that "*washing of water*" is performed. Whether this be the fact or not, is to be learned not from the Greek classics, but from the New

Testament itself. As to this matter of fact, Mark and Luke and Paul are better witnesses concerning what they themselves understood by the word baptize, than Xenophon, Aristotle, or than even that Hebrew of Hebrews, the Jewish Josephus, when he is using the word in the sense of the Greek classics, with no reference to its *sacred* use as applied to a religious ordinance.

Will any Baptist make an issue on this point; and maintain that Apostles and Evangelists are not to be heard in evidence? Will any Baptist maintain that Evangelists and Apostles may not explain their own meaning in just the same way that heathen Greeks may explain theirs? Will any Baptist maintain, that where the testimony of the New Testament writers differs from that of the heathen Greeks, the New Testament witness is not to be heard before any heathen, and before all the the heathen classics together? In fine,—the question here is,—*Is the Holy Ghost a competent and credible witness as to the sense in which the Holy Ghost uses the word baptize?* If our Baptist brethren raise no issue on this question, then, I think, I can show beyond reasonable doubt, that

“ God is his own interpreter,
And he has made it plain,”

that baptism is not equivalent to immersion, in the word of God.

THE QUESTION BROUGHT TO AN ISSUE.

In Mark i. 9, it is written, “that Jesus came from Nazareth of Galilee, and was BAPTIZED of John in Jordan.” In the original Greek the word for “*was baptized*” is *ebaptiste* (ebaptisthe),—[let the form of the word be particularly noticed.] Mr. Woolsey insists, p. 140, 142, that we shall translate this “*was IMMERSED* of John in

Jordan." He says, p. 143, "He who can resist the force of these scriptures, as teaching the *immersion* of Jesus in Jordan, must be under the controlling power of ignorance, of pride, or of prejudice, or of some other influence extraneous to the spirit of Christianity." It is not with the charity of this remark, nor with the argument contained in it, that I have here to do; but simply to call the attention of the reader to Mr. Woolsey's firm assurance, that the word βαπτισθη (ebaptisthe, a form of the verb baptizo,) can and must be translated "*was immersed*." He says, p. 69, "Baptize can be *literally* and *explicitly* translated into any language, which has the words *immerse*, *dip*, or *plunge*, or words equivalent to these." "Yea more," says he, p. 70, "I have diligently examined baptize, as to its being capable of a translation; I have weighed the arguments which some few have urged against its translation; and it is *my most deliberate conclusion*, that no word in the Greek Testament can be more easily expressed in English." (He means,—expressed by the English word *immerse*.) He says, p. 131, "In respect to the word *baptize*, it always and invariably is used in the sense to *immerse*, whether in classic or sacred Greek." In common with his Baptist brethren, he breaks forth with the utmost vehemence against every thing short of a *translation*,—a *literal*, *explicit*, and "*faithful translation*;" no gloss,—no commentary,—no transferring; but a true and explicit *translation* of the Greek word *Baptizo* by the English word *immerse*. "We maintain," says he, p. 77, "that a Bible with the Greek words *Baptizo*, *Baptisma*, and their cognates *untranslated*," * * * "is a Bible *mutilated* and *disguised*."

Be it so. Let the word *baptizo* be translated by the word *immerse*: no glossing—no commenting—no "*cor-*

recting and altering the diction of the Holy Ghost." Let Mr. Woolsey have all this in his own way, and the Bible speaks what,—Mr. Woolsey himself being judge,—is falsehood.

In Mark i. 9, we have the word *εβαπτισθη* (ebaptisthe), "was baptized." (Let the person who cannot read Greek, nevertheless carefully observe the form of the letters.) Mr. Woolsey insists that it shall be translated "*was immersed*."

Turn now to Luke ii. 38, where we have the same word *εβαπτισθη* (ebaptisthe) letter for letter, in all respects precisely the same. "And when the Pharisee saw it, he marvelled that he *had not* first WASHED before dinner:" in the original, *εβαπτισθη* (ebaptisthe),—"that he *HAD not* first BEEN BAPTIZED before dinner." Will Mr. Woolsey translate it, "the Pharisee marvelled" that Jesus had not first BEEN IMMERSED before dinner? In Mark i. 9, he thinks it awful presumption,—mutilating and disguising the Bible—"correcting and altering the diction of the Holy Ghost,"—to translate *εβαπτισθη* (ebaptisthe) by any thing else than "was IMMERSED." Here, in Luke ii. 38, is precisely the same word, letter for letter, *εβαπτισθη* (ebaptisthe). Will Mr. Woolsey translate it so here? I repeat it: will Mr. Woolsey say, "The Pharisee marvelled that Jesus had not first BEEN IMMERSED before dinner?" No; he holds that as untrue. He does not believe that it was the custom of the Jews to immerse themselves before eating, or when they came from the market; or that it could have been a matter of wonder that Jesus or his disciples should once fail to immerse themselves, before eating, when they had been in a crowd, or in the market. He dares not make a true *translation* here on his principles, and explicitly and truly substitute the word *immerse* for the word baptize. He well knows

that to do this would make the Bible speak what he believes to be a falsehood. Here, according to him, *εβαπτισθη* (ebaptisthe) does not mean what he insists the self same word shall mean in Mark i. 9. Here, according to him, *ebaptisthe* does not mean "was immersed," or "had been immersed:" and so he does not give, and he dares not give, a simple and faithful translation of the passage. He wraps it up: he gives a gloss: he substitutes a comment of his own instead of the word of God. He says, p. 159, "From what has been remarked, you will have a more distinct understanding of another passage recorded by Luke, xi. 38, 'The Savior, being invited to dine with a Pharisee, took his seat without (*εβαπτισθη*) HAVING PLUNGED HIS HANDS INTO WATER.'" The words "hands" and "into water" are not in the original passage, or near it. Mr. Woolsey "corrects and alters the diction of the Holy Ghost" by inserting these words; and does it for the purpose (unconsciously, perhaps,) of "covering up and concealing from plain English readers" the fact, that the Holy Ghost here speaks plainly, fully, and undisguisedly, of a person's BEING BAPTIZED, when, (as even Mr. Woolsey maintains,) the person was NOT IMMERSSED. The Scripture here predicates the baptism of the person. It says not a word about the hands. It does not affirm the baptism of the hands, or in the slightest manner allude to them: it affirms the baptism of the person.

Mr. Woolsey knows,—every scholar knows,—that if to baptize means nothing but to immerse, then it is IMPOSSIBLE to give a grammatical and faithful translation of this passage, without making the Pharisee wonder that Jesus HIMSELF, (not simply his hands,) had not been first immersed before dinner. There is no escaping from this, without giving an unfaithful translation; altering the diction of the Holy Scriptures, and in effect adding to the

word of God. Mr. Carson, the great oracle of the Baptists, maintains this. Mr. Judd, another learned Baptist, in his review of Professor Stuart, takes this ground. But Mr. Woolsey does not believe that it was the custom of the Jews to *immerse* themselves before dinner. He says, p. 158, "*There is not sufficient ground for believing that the Jews immersed their whole body when returning from the market.*" For the purpose of performing the purification customary upon coming from the market, he says "Every family among the Jews provided themselves with *water-pots*, as we read in John i. 6," and he quotes Dr. Lightfoot to show that these water-pots "contained between nine and thirteen gallons each," p. 156,—and *in these* the baptizing, whatever it was, he maintains, was performed. But to immerse the whole body in such water-pots is clearly out of the question. It was impossible. In Mr. Woolsey's view, then, to make the Bible say that the "Pharisee wondered that Jesus had not been *immersed* before dinner, is to make the Bible speak falsehood. When he comes to this passage, therefore, as I have said, he gives no *translation*: he gives a *gloss*: he makes a *commentary*: he says what the Holy Ghost did not say, and *substitutes his own invention for the Word of God*. If Mr. Woolsey deems this representation of the matter incorrect; if it is in his power to relieve himself of this difficulty, let him answer. Say, Mr. Woolsey, what, on your principle, is the proper, grammatical, faithful TRANSLATION of the word *εβαπτισθη*? Is it not "He *was*, (or *had been*) *immersed*?" Do not evade the question by making a gloss:—let us have not a commentary; but a simple, honest, and faithful TRANSLATION of the WORD *εβαπτισθη* (ebaptisthe) in Luke ii. 38. Do you not *know*, that, on your principles, it *must be* translated "*had been immersed*?" And do you not believe;—have you not said, what

is equivalent to the direct assertion ;—that to give this plain, simple, grammatical *translation* of the passage, and send it forth to the world without note or comment would make the Bible speak falsehood ?

And what sort of interpretation is that, which, if you faithfully translate the Bible according to it, will make the Bible speak an acknowledged falsehood ? I venture to predict that we shall never have a version of the Bible in English, in which *baptize* shall in all cases be *faithfully* translated by the word immerse : and which shall be sent out to the world without gloss, note, or comment. At all events, if such a version is ever issued, Mr. Woolsey is bound to reject it and condemn it.

On the supposition that Mr. Woolsey's *comment* is correct ; that the matter of wonder was that Jesus had not first "plunged his hands into water : " then it is absolutely certain, that a person is completely and fully baptized with no immersion of his body, but by simply plunging his hands into water. The Holy Ghost here affirms the baptism of the person as fully—as unequivocally—as absolutely—as he does when he says in Mark i. 9, that Jesus was baptized of John in Jordan. Nay, the original Scripture uses the *self same word* without the alteration of a letter ; without a syllable of explanation ; with no circumstance to modify or diminish the full meaning of the word baptize. And yet this baptism, Mr. Woolsey maintains truly—was (*no more than*) a dipping of the hands. By what rule can he certainly know, from the meaning of Baptize alone, that the *very same word*, when used to declare the baptism of Jesus by John, or of Paul by Annanias, or of the eunuch by Philip, was an application of water more extensive or thorough than a dipping of the hands ? With this explicit and unequivocal testimony of the Holy Spirit, as to the common meaning of baptize, how can

our Baptist brethren pretend that when our Savior commands us to be baptized he commands us to be immersed; without altering the command of Christ, and adding to the word of God?

THE EVIDENCE CONCLUSIVE.

If this evidence stood entirely alone, even then it would be absolutely conclusive. Ten thousand times ten thousand heathen Greeks can never set aside this *sacred* meaning of the word Baptize, even though they should be unanimous in their testimony, that with them the word meant only to immerse. If Mr. Woolsey is correct as to what was done by the Jews before eating when they came from the market, then it is undeniable that the witness of the Holy Ghost here implies that immersion was not, and of course cannot now be, essential to baptism. Mr. Woolsey says that what was done, was not an immersion of the body, but a dipping of the hands; and the Holy Ghost unequivocally, nakedly, and simply calls what was so done, a *Baptizing*. Can any mathematical demonstration, then, be more plain than this proof of the fact: that in the word of God an immersion is not essential to a baptism?

THE CONCLUSION FURTHER CORROBORATED.

But if you search through the word of God, you will find everything answerable to this conclusion. Thus, in Mark vii. 3, 4, it is said, "And when they come from the market, except they *wash*, they eat not." The word *wash* is in the original βαπτισμαται (Baptisontai) BAPTIZE THEMSELVES. The verb is in the Middle Voice (neither active nor passive,) and being used without a noun denoting the object of the action, it indicates that the agents perform the action for, or upon, themselves. Every Greek scholar knows that if the word *baptize*, means im-

merse, the only proper *translation* of the word as here used, is, "Except they *immerse themselves*." People may *explain* it, as Mr. Woolsey does, by saying that the meaning is, except they *dip their hands*; but that is mere commentary; it is "altering the diction of the Holy Ghost," it is not "*faithfully translating*." The Holy Ghost affirms the baptism of the *persons*, not of the *hands*. If it be correct commentary, to say that it *means*, except they wash, or purify, or immerse *their hands*; then the Holy Ghost here witnesseth, that a washing, purifying, or immersion of the hands, is, to the full meaning of baptize, *a baptism of the person*. The baptism is predicated of the person; and it is "covering up and concealing from a mere English reader," the witness of the Holy Ghost concerning the proper import of the word baptize, to put the word "*hands*" into the text in this passage. No grammatical construction, no pure and faithful *translation*, allows the baptism here to be predicated of the hands.

JUDD ON MARK, VII. 4.

Mr. Judd in his learned reply to Stuart, p. 25, translates the passage, "And when they come from the market, except they βαπτισωται, BAPTIZE THEMSELVES." In the same manner he makes the Pharisee in Luke xi. 38, wonder that Jesus had not been baptized before dinner. As Mr. Judd maintains that baptize must and shall mean immerse, he maintains that baptize not only may have its usual meaning here, but that "that meaning is absolutely required by the scope and harmony of the passage:" i. e., he will make the Scripture here testify that the Pharisees and all the Jews immersed their whole bodies before eating, as often as they came from the market. "Surely," says he, p. 37, "the Jews could have immersed themselves after coming from the market." Surely they *could*,

if they never went from the market, and took their meals where they *could not*. But Mr. Judd mistakes the question. The inquiry should be, not whether they surely *could* immerse themselves, but whether they surely *did*. It is not necessary to show that the act of immersion was physically impossible: the proper inquiry is, not whether it was impossible *to be done*, but whether it can possibly *be true* that it *was actually* done. Surely the Jews *could* have eaten Stephen like cannibals after they had *stoned* him; for the thing was not impossible *to be done*: but it is impossible that it should *be true* that it *was done*. Of such a custom of immersing the whole body as often as they came from the market, there is not a scrap of evidence in the wide world, except in this assumed meaning of the word baptize. The manners and customs of the Jews have been well known from that day to this; and no such custom was ever known or heard of, till *invented* as a historical fact necessary to help the Baptists out of this difficulty. We may say with Mr. Woolsey, p. 24 (and Mr. Woolsey, at least, will join with us in making this application of his language,) "such a scheme to support" immersion "for baptism is of very *recent invention*, and can be but of short duration." Mr. Woolsey rejects this historical "*invention*," and says, p. 158, "*There is not sufficient ground for believing that the Jews immersed their whole body when returning from the market.*"

Here the Holy Ghost saith, "that the Pharisees and all the Jews, when they come from the market, except they BAPTIZE THEMSELVES, eat not." Mr. Woolsey thereupon says, "There is not sufficient ground for believing that they *immersed* their whole body." The conclusion should be, that Mr. Woolsey must either alter the word of God, or give up immersion as essential to baptism; or impeach the veracity of the Holy Ghost. This is a hard

alternative, but Mr. Woolsey, by denying the custom of immersion upon coming from the market, must of necessity infix himself upon one of the forks of this trident.

CARSON ON MARK, VII. 4.

So Carson thinks, he sees the entire want of historical evidence to support the notion that the Jews immersed their whole bodies as often as they came from the market. He sees the difficulty in supposing that a custom which no body ever heard of, was so common among the Jews, as to be a matter of wonder and remark that Jesus or his disciples should once omit it before eating. He sees the difficulties and feels them; but he has determined that baptize shall mean immerse; and the grammatical construction absolutely forbids him to predicate the baptism of the hands, or of any thing else than the whole person. Before him is danger, but behind him is perdition. He screws himself up to the desperate venture. He knows;—as a scholar;—as an honest man,—he knows,—that there is no giving a fair grammatical translation of these passages, without either giving up immersion for baptism; or impeaching the veracity of the Holy Ghost; or maintaining the hard alternative of affirming, what is still harder to be believed, that the Pharisees and all the Jews never used to eat when they came from the market, except they had immersed their whole bodies. Give up immersion, he will not. Reject the testimony of the Holy Ghost, he dares not. He, therefore, screws himself up for the alternative. While he stands poising upon the brink of the precipice, the renowned George Campbell stretches out the hand for his relief. Affirm, says Campbell, “that the immersion is predicated of the hands;”—and offers his mighty shield and buckler, and his mightier name, to protect and countenance his brother in such an escape from

the dilemma. But, Carson is too well informed, and too honest, to resort to what he believes a mere subterfuge. He rejects the proffered aid. Down the precipice he leaps;—and, according to Mr. Woolsey, carries the Baptist cause,—if it must go with him,—to perdition: for in his opinion, there was no such custom as that which Carson is obliged to maintain; and the proof of that custom failing, Carson's argument sinks into a miserable grave.

MR. WOOLSEY'S CHOICE OF ALTERNATIVES.

But what is the alternative which Mr. Woolsey is obliged to adopt? The one from which Carson, "inferior in learning and research to none of the Baptists," shrunk back with horror; rejected as utterly untenable; and denounced as "nothing but an ingenious *device*, without any authority from the genius and practice of the language." Mr. Woolsey rests on ground at which Carson himself would wield a thunderbolt; to which Judd scorns to descend; and on which, no one, who maintains it, is able to give a faithful *translation* of the passages in Mark vii. 4, and Luke xi. 38, without making the Bible speak, what those who take the ground admit to be, falsehood.

THE BAPTISTS AT WAR WITH EACH OTHER.

Here we have Carson and Judd pitted against Campbell and Woolsey; the house divided against itself on a point which is decisive of the whole question. Carson and Judd give up the notion of limiting the baptism to the hands: Campbell and Woolsey give up the custom of an immersion of the body as often as the Jews come from the market. The work of destroying their mutual errors is done to our hands; and the truth comes out clear, that the Scriptures do not consider immersion as at all necessary to baptism; for to make it so, compels us either to alter the

plain diction of the Scriptures, or to make them speak an admitted falsehood.

How comes it to pass that these mighty champions so come into conflict with each other? Hear Mr. Woolsey, (p. 7.) "All error, when seeking to wear the aspect of truth, comes in contact with truth itself. Truth and error can never be made to harmonize; the former will continually show a just repugnance to the latter, and the latter will as continually cross the path of the former." Baptists,—“Are not united among themselves as to what methods and arguments they shall adopt to sustain their unhappy position.* What is cherished by one, is discarded

* Our Baptist brethren conflict with each other on other important points. Mr. Woolsey insists that the famous passage “Buried with him by baptism into death,” so plainly refers to the *mode* of baptism, that every one must see it; and declares that “If baptism here does not mean a “literal” burial and resurrection, then is Christ not risen;” and preaching and faith are “vain,” p. 210. But the famous Baptist historian *Robinson*, and Dr. *Judson*, so long a missionary in the East “both admit that this passage is misapplied, when used as evidence of the mode of baptism.” [*Hamilton*, p. 95.]

So again, Mr. Woolsey maintains that the disciples spoken of in Acts xix., were not re-baptized; imputes to us the intention of excluding “the holy John,” with all the repenting and believing converts that followed his instruction, from the Christian dispensation; and of not “allowing” even Christ, “the captain of salvation,” and the great head of the church, to have been a member of the same; declares that it required more than a simple pious Christian to have *invented such a scheme*, savoring more of *DARING DESIGN*, than of ardent love and “attachment to the Divine Redeemer.” And yet *Professor Ripley* of the Baptist Theological Institute, at Newton, Mass. says, “It never seemed to me right to represent this verse as the language of Paul, informing these men what was usually done in the days of John the Baptist. A reader not thinking of the controversy respecting the verse, could hardly fail to

by another. What one advances in support of their peculiar views, is utterly rejected by another as insufficient and untenable. Some feel it the part of candor to concede what others have not the ingenuousness to acknowledge. And thus, in several ways, they manifestly show that their rock is not as our rock, they themselves being judges."

DR. GEORGE CAMPBELL ON MARK, VII. 4, AND LUKE XI. 38.

The learned George Campbell, whom our Baptist brethren are so fond of quoting on these passages in Mark vii. 4, and Luke xi. 38, gets along with them no better than Mr. Woolsey.

He is about the work of *translating* the New Testament; and he is determined beforehand that baptize must mean exclusively immerse.

Mark says, that the "Pharisees and all the Jews, when they come from the market, except they *baptize themselves*, eat not." Mr. Campbell does not believe, that they *immersed themselves* as often as they came from the market. What does he do? Does he give a grammatical and faithful *translation* of the word baptize? He dares not. He believes that such a translation, giving to baptize the sense of immerse, will make the Bible speak falsehood. He gives no translation: he makes a gloss: he gives a commentary, and "corrects and alters the diction" of the Scriptures by substituting his comment in the place of the words which the Holy Ghost teacheth. And this is his

understand it, as the language of Luke the historian, relating that, after Paul had conversed with these men, they were baptized in the name of the Lord Jesus; and that he then laid his hands on them, with which action was connected the imparting of the Holy Ghost." [*Examination of Stuart*, p. 144.]

comment—for no scholar, I trust, will ever venture to call it translation. “For the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not except they have washed their hands BY POURING A LITTLE WATER UPON THEM!” The words, “*by pouring a little water on them,*” are not in the original; they are inserted by Mr. Campbell. And, in the name of wonder, I would demand does the word ΝΙΠΤΩ (*Nipto*) necessarily limit the mode of washing to “pouring a little water on the hands?” Does it not mean to *wash*; and *simply* “wash;” without referring in the least to the mode; whether by pouring the water on the hands, or by dipping them? But let us go on with Mr. Campbell’s translation: “For the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not except they have washed their hands *by pouring a little water upon them*: and when they come from the market, BY DIPPING THEM.” Does he call this a *translation* of the words μη βαπτισματα? Does the verb baptizo then mean, TO DIP THE HANDS? I repeat it: a *comment* this may be; but it is no simple nor faithful *translation* of the word of God. Nor can a faithful translation of the passage be made, giving to baptize the meaning of immerse, without making the passage speak that which Mr. Campbell held as not true. Carson is right, and must have the judgment of every unbiassed scholar in his favor, that Campbell’s notion of making this baptism refer to the hands by dipping them, is “an ingenious device, without any authority from the genius and practice of the language.”

Campbell’s translation of Luke xi. 38, is still more remarkable. Luke, inspired by the Holy Ghost, says, “The Pharisees marvelled that Jesus had not first *been baptized* before dinner” (βαπτισθη). Which Campbell thus translates: “But the Pharisee was surprised to observe

that he USED NO WASHING before dinner." Here the distinction between washing and dipping cannot be pretended: and what becomes of Campbell's argument about "immerse" as being the only proper meaning of the word "baptize?" Here the Scripture says, The Pharisee marvelled that Jesus had not been *baptized* before dinner. Campbell dares not translate the word baptize here by the word immerse: nor does he find it possible to introduce the word "*hands*." The first would make the Bible speak falsehood, and the latter would be too gross an "alteration of the diction of the Holy Ghost." He therefore gives up all talk about immersing or dipping—and says "He used NO WASHING before dinner:" and so is, after all, driven on to the very ground adopted in our common English translation.

PROFESSOR RIPLEY ON MARK VII. 4, AND LUKE XI. 38.

The remarks of Professor Ripley on these two passages, in his examination of Professor Stuart, are, it seems to me, as curious a piece of non-committal, and of tripping lightly over ground on which one dares not tread firmly, as can be found in the whole compass of Biblical criticism.

He thinks the passage in Mark may be rendered, "without the least violence to its language," so as to make it read that the Pharisees and all the Jews immerse their whole bodies as often as they come from the market. *May* be rendered! without *violence* to the language! *Is* that the proper reading? Is that the *truth*, concerning what was customarily done by the Jews upon coming from the market? Does Professor Ripley *believe* that such a custom was so universal and so invariable among the Jews, as to make it a matter of wonder, that Jesus should sit down to dinner without having first immersed his whole body? Hear him. "That some of the stricter sort, that many, enough to justify the Evangelist's general expression, did

practise total ablution on the occasion mentioned, is altogether credible." *Some — of the stricter sort! — many!* enough to *justify* the Evangelist! — is altogether *credible!* Then Professor Ripley dares not join, without misgiving, in affirming that "*all the Jews*" had the custom of immersing themselves when they came from the market? No. He says, "In the *absence of clear satisfying proof*, it is not becoming to make positive assertions." How is this? The word baptize mean exclusively immerse:—the Holy Ghost affirm that they baptize themselves;—and yet no "clear satisfying proof that they immersed themselves! Is the *witness* not a credible one, or is there some doubt whether the *word* means immerse? But Professor Ripley says he is by no means satisfied that this is a "*necessary view of the passage*," viz. that they immersed *themselves*. "*Necessary!*" Will he hold to it at all? We shall see. But says he again, "However striking the language of Mark may, by some, be considered, as recognizing such a practice, (and the language is certainly coincident with such a practice, especially when we look at it by the investigations respecting baptize on the preceding pages,) *yet I am not disposed to urge it.*" Not disposed to *urge it*? Does he believe it? Will he venture to stand upon that ground? Will he venture either to affirm it or deny it? No—He dares not rest upon either ground, and make the Bible read either, "except they immerse *themselves*;" or, "except they immerse their *hands*." He gently feels the ground of the first with his foot, but dares not venture upon it. He then poises himself and presses with the other foot upon other ground; but he dares not rest upon this and abandon the first. With regard to the first he says, "In the absence of clear, satisfying proof, it is not becoming to make any positive assertions:" "the language is *coincident*" with such a

practice:" "it *may* be so rendered without the least *violence*:" "yet I am not disposed to urge it." With regard to the second he says," But assuming the ground, that the evangelist did not intend to distinguish a total bathing from a partial washing, I again inquire did he distinguish *one sort* of partial washing, from *another sort* of partial washing, one of which sorts was performed by *dipping the hands into water*." And yet, assuming this ground, he assumes it only to argue: he reaches back to the other, and reminds us again that he has "already said that the word βαπτισμα in this passage, "MAY WITHOUT ANY VIOLENCE" be considered as distinguishing a *total immersion* from a washing of the hands. Thus he will venture forward to argue upon one ground, provided he may keep open a safe retreat to the other. How firmly he may feel the ground under him may be inferred by his evident concern to keep open a retreat to the ground on which, alas, he is afraid to stand; and concerning which he admits that there is an "absence of clear, satisfying proof."

Standing thus with light and uncertain tread upon both grounds, he is compelled to make the Bible give an uncertain sound: and while professing to fix the sense with critical accuracy, he actually proposes to make it read, in both passages, with an ALIAS. After the word baptize, (wash) in Mark vii. 4, (which he would read "immerse, or bathe,") he says, "The word *hands* may be considered as understood, or the word *themselves* may be understood." There is an "absence of clear satisfying proof" that they immersed *themselves*; and he is not certain that they simply immersed their *hands*. So he would split the difference by making the Bible read both ways, putting in an ALIAS. In the same manner, in Luke xi. 38, he proposes the introduction of the same double reading for one single word. "And when the Pharisee saw it, he marvelled

that he had not first washed before dinner : that he had not first IMMERSED, that is, himself, or his hands."

I have some fault to find with Professor Ripley's criticism, on the score of grammatical accuracy ; for this, too, it appears to me, he has sacrificed on the altar of exclusive immersion.

Says Professor Ripley, "The verb (*βαπτίζονται*) is in the middle voice ; and as there is no object expressed after it, it would be *lawful*, in order to express the Greek, to employ, as Professor Stuart has, the word *themselves* as being contained in the verb itself." This is correct, save that instead of simply being *lawful*, to do as Professor Stuart has done, it is indispensable to do so, unless you can translate it by an English word, which like the Greek Middle voice of a transitive verb, has a *reflexive* sense, implying that the agent is himself both the subject and the object of the verb. Thus, if we say, "Except they *wash* ;—the meaning is except they wash *themselves* : or if we say except they *bathe* ;" the object of the bathing is still *themselves*. But in what follows, it appears to me that Professor Ripley is most palpably and indefensibly in the wrong. He says, "As the verb *νίψονται* (wash) in the former part of the passage, has, in the middle voice, an object (*χειρας*—hands) after it, it is certainly *justifiable*, to maintain, that the verb in the latter part of the passage, (*βαπτίζονται*) has the same word understood after it for its object."

Now the middle voice does indeed *admit* an object after it, as in the case of *νίψονται*. It would therefore have been justifiable for the writer to have placed an object after *βαπτίζονται*,—*had his meaning allowed it*. But when the writer omits the object in such a case, and the meaning of the word is still reflexive, the subject of the verb is its implied object. When the writer in such a case omits to

express another object, we pervert his meaning, if we understand or supply an object other than the one implied in the very form of the verb,—which makes its object identical with its agent. Thus Professor Stuart has most grammatically read the word *ἑαυτοὺς βαπτίζοντες* (Baptizontai) “they wash themselves.” And it certainly is not “justifiable;”—it is a flagrant violation of the rules of grammar, to supply, as Professor Ripley has done, the word *hands* instead of themselves.

In Luke xi. 38, the word is in the *passive* voice. It not only has not the word “hands” after it, but does not admit the word to be supplied as its object. The grammatical rendering is, “that he had not *been baptized*.” The passage in Mark vii. 4, shows that under such circumstances, people baptized themselves; (they did it for themselves; they were not baptized *by others*.) Hence, it is doing justice to the meaning, to say, without being tied down to grammatical nicety,—“that he had not first *washed*,” or “that he had not first *washed himself*.” This does not change the object concerning which the baptism is affirmed. But to supply the word *hands*, as Professor Ripley proposes, is to take an unwarrantable license. It does violence to the grammatical construction, and changes the object of the affirmation. It is quite as gross a violation of grammatical usage, as though the passage were made to read in English, “That he had not first *been baptized his hands*.” I will only add, that the word *hands* is not in this passage, or near it. The word baptize used alone and simply, as it is here used by Luke, has no inherent quality by which it should be thought to be limited in the action which it expresses to the hands alone. The word *hands* is *imported* through the channel of commentary; and commentary elaborated, as I think I have shown, by a process of bad criticism.

THE CONCLUSION.

After a careful examination of these passages, and carefully weighing all that has been said upon them by every Baptist author within my reach, I am utterly unable to conjecture a reason why I should doubt, that the word baptize in these passages does not mean immerse, and cannot be so translated without either corrupting the text, or making the Bible speak falsehood. It may be considered, I think, a matter beyond question, that if Campbell, or Ripley, or Woolsey could have given a faithful translation of these passages—rendering the word baptize truly and explicitly by the word immerse—they would by no means have failed to do so. If Carson or Judd had seen any way to escape from the difficulty, without making the passage affirm what they evidently found it so difficult to believe, and what many of their brethren deem a falsehood, they would certainly have availed themselves of that way of escape.

If the first of these things is possible to be done, let it be done now. Let us take no advantage of what may, perhaps, be claimed to be an oversight:—if a translation of these passages can be given, on the principle of explicitly and faithfully substituting the word immerse for the original word baptize,—a translation which shall neither substitute a human comment for the word of God, nor make the Bible speak falsehood,—in the name of truth let it be done. But if this cannot be done, then our Baptist brethren must give it up as absolutely certain, that, according to the Word of God, immersion is not essential to baptism. If such a translation cannot be made, then it is absolutely certain that when the Scripture speaks of the baptism of Jesus, or of the eunuch, or

of the jailer, or of Paul, or of any other persons, it is not to be understood as meaning that they were immersed, through any virtue of the word baptize. If it should be supposed or *proved*, that any were baptized by immersion, still it is certain that the baptism did not lie in the *mode* of immersion; but that immersion was baptism only as it was a mode of washing, or of purifying by a ceremonial application of water. If such a translation cannot be made, then it can no longer be a matter of question, that our Baptist brethren, in making immersion *essential* to baptism, have commanded that which Christ never required, and added to the Word of God.

BAPTIST MISSIONARY TRANSLATIONS.

Our Baptist brethren claim that "to them is committed *the sole guardianship of pure and faithful translations of the oracles of God into the languages of the earth.*"* I should like to know how their foreign translations of these two passages, in Mark vii. 4 and Luke xi. 38, read. Do they make the Pharisees and all the Jews *immerse themselves* as often as they come from the market? or do they make *them simply dip their hands*? Which of these two acts do our Baptist brethren — "the sole guardians of pure and faithful translations" — teach the heathen is the *baptism* which the Holy Ghost speaks of in Mark vii. 4? Do they teach the heathen to believe that the Pharisee marvelled that the Savior had not *immersed himself* before dinner; or that he had not *dipped his hands* before dinner? Methinks the "guardians of pure and faithful translations"† should agree in this matter.

* Am. and For. Bible Soc. Rep., 1840, p. 79.

† Says Professor Eaton in his speech before the Baptist Bible Society at their anniversary, (Report of Am. and For. Bible Soc.,

Infallibility should not be divided ; and where it is so, the division shows that neither party is infallible. The truth may lie on neither side.

With these coadjutors ; Campbell and Woolsey on my right hand, and Carson and Judd on my left, I should like to go and knock at the door of the Baptist Foreign Missionary establishments, and inquire—Brethren, how do you translate the word of God ? If they answer—We make the Bible say that the Pharisees and all the Jews *immerse themselves* as often as they come from the market : then Campbell and Woolsey shall reply :—Brethren, this is not right, you make the word of God speak falsehood. If the missionaries answer, We make the bible say that the Pharisees and all the Jews *dip their hands* simply, when they come from the market ;—then the brethren on my left shall reply ;—Carson and Judd shall make answer ;—“Brethren, the word of God says that the Pharisees and all the Jews, *immerse themselves*, before eating, as often as they come from the market ;” and you have given no faithful translation. You have corrupted the word of God. You have “corrected and altered the diction of the Holy Ghost.” From the sword of the brethren,—either

p. 79.) “Never, sir, was there a chord struck that vibrated simultaneously through so many BAPTIST hearts, from one extremity of the land to the other, as when it was announced *that the heathen world must look to THEM ALONE for an unveiled view of the glories of the gospel of Christ.*” “A deep conviction seized the minds of *almost the whole body*, that they were DIVINELY AND PECULIARLY SET for the defence and dissemination of the gospel, as delivered to men by its Heavenly Author. A new zeal in their Master's cause, and unwonted kindlings of fraternal love glowed in their hearts ; and an attracting and concentrating movement, reaching to the utmost extremity of the mass, began, and has been going on and increasing in power ever since.”

of those on my right hand or of those on my left, the missionary translators cannot escape. And now having proved the missionary translation unfaithful—the brethren on my right and the brethren on my left shall turn their arms against each other.* These shall demonstrate that those have made the Bible speak falsehood; those shall demonstrate that these have disguised and corrupted the word of God. Neither can resist the assault of the other: each scheme is certainly and totally destroyed. And when the battle is fought, in which I have nothing to do but to stand still and wait the issue—when the battle is fought, till each party is so beaten that he can fight no longer; I would take them by the hand, and say, Brethren,

* Prof. Eaton of Hamilton Baptist Institute, in his speech before the Baptist Bible Society, at their anniversary in 1840, [See Report of said Society, p. 74,] says, "The translation" of the Baptist Missionaries "is so undeniably correct," that its incorrectness could not be "pretended," "without committing the objectors' character for scholarship and candor." "Who are they, sir," said he, "who cavil about the plain meaning of the original word whose translation is so offensive? Are they the Porsons, and the Campbells, and the Greenfields, and such like?" "No sir,"—"But the cavillers, sir, are men who, whatever may be their standing in other respects, have no reputation as linguists and philologists to lose. There really can be no rational doubt in the mind of any sound and candid Greek scholar, about the evident meaning of the words in question. I venture to say, at the risk of the little reputation for Greek scholarship which I possess, that there are no words of plain or import in the Bible. The profane tampering which has been applied to these words," &c. &c.

I shall not dispute here, that all this may be very modest and catholic. It is at least such matter as the American and Foreign Bible Society are willing to append to their report and publish to the world. But I should like to see which side Prof. Eaton would take amid these combatants; and in what plight he would stand when the battle is over, take which side he would.

abandon the ground on which you must mutually destroy each other, or else fight on forever. Do you not see that each is defenceless in his own position ; and irresistible when he attacks that of the other ? Between you both the truth comes out clear ; that baptism is not necessarily immersion ; and that while you endeavor to make it so, you are on the one hand compelled to make the Bible speak falsehood ; and on the other, to alter and corrupt the word of God.

And what shall they do ? Shall they make peace on the only rational ground ? Or shall one yield his judgment to the other, and *vote* that one opinion to be infallible ? Or for the sake of saving the Baptist cause, shall they strike hands and be made friends : agreeing, on the one party, to allow the Bible to speak falsehood, provided it may only speak immersion ; and agreeing, on the other party, provided immersion may be retained, to admit the word of God to be altered, and disguised and corrupted, by "an ingenious conceit, without any authority from the practice of the language" in which the New Testament was written ?

I would respectfully ask our Baptist brethren to look into this matter. I would respectfully call their attention to the necessity laid upon them in their present position, of falling upon one of the three points of the alternative, which here presents itself to them. With their present disagreement, in which a part of them side with Carson and Judd, and a part with Campbell and Woolsey, it is impossible for them to give a faithful translation, on the Baptist principle, without entering into a compromise, which shall either make the Bible speak falsehood, or else alter and pervert the sacred diction of the word of God. I would respectfully suggest to the brethren of each of these two parties, the necessity of looking into these foreign trans-

lations; and of taking heed, lest in their zeal to maintain immersion, they unconsciously fall into such a compromise as this. It surely becomes them to whom "is committed the sole guardianship of pure and faithful translations of the oracles of God, into the languages of the earth," to be careful and uncompromising here.

THE PROOF CUMULATIVE.

I consider the proof from these passages in Mark vii. 4, and Luke xi. 38, absolutely conclusive and irrefragable, that neither the apostles nor the Holy Ghost which inspired them, considered the word baptize, as denoting a sacred ritual, to mean necessarily immerse; or an immersion to be essential to baptism. But this proof stands not alone. It is largely and unequivocally corroborated in other passages of Scripture.

As my present design is not to argue this matter over again, I must content myself with briefly referring to some of these passages and to some other sources of proof.

In my published discourses on Baptism, I have exhibited, in brief, (pp. 54, 55,) the argument from the "*Divers Baptisms*" spoken of in Heb. ix. 10. By a course of argument entirely different from that which I have employed, President Beecher has shown, I think beyond dispute, that these "Baptisms" refer to things which certainly were not immersions. The substance of his argument is this: 1. "The whole passage relates to the effects of the Mosaic ritual entirely on *persons*, and not on *things*." 2. "The 'Baptisms' are spoken of as ENJOINED, as well as other rites. But of persons, NO IMMERSIONS AT ALL ARE ENJOINED UNDER THE MOSAIC RITUAL." "No washing of persons is ever enjoined" by the word *tabal*, to immerse, even in a single instance, nor by any word that denotes immersion — but, as I think, without exception, by the

word *Rahhats*, which denotes to *wash*, without any reference to mode." "Those who read the English version might suppose that, where the direction to bathe occurs, immersion is enjoined; but in every such case the original is only to wash." Mr. Beecher does not deem it necessary to deny that the bathing might sometimes have been done by immersion; but affirms that immersion could not be deemed necessary from any thing expressed or implied in the command. The command being to *wash*, or *purify* — the *mode* was not a matter of command.

Even immersion would be no compliance with the command, save only as it was a mode of washing. The word used in the command, is the same as that used in Gen. xviii. 4, "Let a little water, I pray you, be fetched and wash your feet;" Gen. xliii. 31. "And he *washed* his face and went out." So Levit. xiv. 9. "Also, he shall *wash* his flesh in water, and he shall be clean."

President Beecher here meets the Baptists *on their own ground*, and shows that, if Paul refers to these *bathings* when he speaks of "Baptisms" — even then he cannot mean "*immersions*." But Paul *does not specify the bathing* as any part of what he means; but he does specify the "sprinkling." He does not say that the *bathing* "sanctifieth to the purifying of the flesh," but he says it is "The *blood* of bulls and goats, and the *ashes* of the heifer *SPRINKLING* the unclean, that sanctifieth."

On either ground, these "*Divers Baptisms*" are *not immersions*; and to translate the word *Baptismois* (Baptismois) here, by the word *immersions*, is to corrupt and falsify the word of God. I need not refer here to the *baptisms of tables*, (couches,) and show how hard our Baptist brethren find themselves pushed to be able to make that a plausible reading, which makes the Bible speak of the "*IMMERSIONS of couches*." I need not speak of all the

startling and revolting ideas obtruded upon the mind by the very thought of making "baptized with the Holy Ghost," read "*immersed* in the Holy Ghost."

SCRIPTURAL IDEA OF BAPTISM.

For giving a definition to baptize which shall refer to the *intent* and the *effect*, and omit all reference to the mode,—a definition which shall express the *substance* of baptism with no-reference to the circumstance,—we have the soundest warrant and the most explicit example in the word of God. Thus: Jesus, with his disciples, was baptizing in Judea; John in Enon (John iii: 22-26). A question arose between some of John's disciples and the Jews, "*about* PURIFYING." To settle it, they come and refer it to John under the shape of a question about BAPTIZING. Their minds fastened on the substance, not on the circumstance. Their idea of baptism was not the modern Baptist idea. Baptism, with them, was not an *immersing* but a *purifying*. Their question is about baptizing; but it is not about dipping, or sprinkling, or pouring, or immersing, but about PURIFYING; and they state the question to John as a question about *baptizing*. In their view the words baptize and purify are so far synonymous, that in a debate about purifying they may use either the word purify or the word baptize. But with them the word purify could not be synonymous with immerse: for their common purifications of persons were either in the general mode of *washing*, or in the particular mode of *sprinkling*,—never necessarily in the mode of immersing.

So again in Mark vii. 4, there is a talk about BAPTIZING; and whatever was done, Mr. Woolsey justly maintains was done by the use of the "water-pots." But John ii. 6, speaks of these water-pots as set "*after the manner of the PURIFYING of the Jews.*" Here too, baptism is not an im-

mersion in fact; much less in the idea. The idea of baptism here is not a mere *mode* of applying water—certainly not *the* mode of immersion,—but a PURIFYING.*

So again in Luke xi. 38, 39, upon the Pharisee's wondering that Jesus had not been *baptized* before dinner, our Lord took occasion to say to him, "Ye Pharisees make clean, (in the original, PURIFY,) the outside." Here neither the Savior nor the Pharisee considered the essence of the baptism as lying in the mode, but in the intent and in the effect. Baptism, in their view, was a *washing* or *purifying*.

So again in the Apocrypha, Judith xii. 7, it is said that Judith went out into the valley of Bethulia and *washed* (Sept. *baptized herself*) in the camp, (ἐ-π-ὶ τῆς πύλης) AT (not in), a fountain of water in the camp. The context shows that the object of this baptizing was to remove a ceremonial uncleanness. "She without doubt strictly obeyed the law, and did what the law intended that she should do. But the law in such cases simply commanded *washing* (Lev. xv.*)" The narrator does not intend to signify that she went beyond the law, but that she observed it: and in

* The custom of washing the hands before eating, as it still prevails in the East, was this, "When they wash, the water is poured from a vase upon the hands over a basin,—they never make use of a basin or a tub to wash in, as is the practice elsewhere." (Oscanyan, in Kurtz, p. 179.)

In John ii. 6, &c., where there were set six water-pots of stone, after the manner of the purifying of the Jews:—at the time of the middle of the feast these water-pots appear to have been empty. The purifying, (which Mark and Luke call a baptizing,) had been performed not by the guests immersing themselves or dipping their hands in the water-pots, but by "drawing out," and, probably by carrying and pouring the water on the hands. If this be so, then our Baptist brethren are left destitute of that last, but unavailing refuge, the "dipping of the hands."

his view *wash* is synonymous with *baptize* in denoting a religious ordinance—a ceremonial purification.

So in Ecclesiasticus, xxiv. 25, the words *baptize* and *wash* are used interchangeably as purely synonymous:—“He that *baptizeth* himself after the touching of a dead body, what availeth his *washing*?” The allusion is to Numbers xix. 11, &c., where the law simply required *washing*, or *purifying*. The essential thing in that purifying was performed by sprinkling; and of him who should fail in this, it was said, “because the *water of separation was not sprinkled upon him*, he shall be unclean; his uncleanness is yet upon him.”

If we therefore follow the Scripture pattern, or the pattern of the *Greek* of the Apocrypha, in fixing the proper idea of the word *baptize* as used to denote the sacred use of water in a religious ordinance, we shall entirely omit all reference to mode, and fix our thoughts upon the intent and the effect of baptism; the substance and not the shadow. Baptism will not be a dipping, or an immersing, or a pouring, or a sprinkling, but a *WASHING*, a *PURIFYING*.

The word being thus used in the New Testament, to denote a ritual washing or purifying, (which it never signified in classic Greek:)—being used moreover where the mode of purifying was either sprinkling or pouring; and being, still further, so used that to make it read immerse would make the Bible speak what confessedly is not true; I think we have clearly,—and established beyond the possibility of a successful denial,—a *generic and peculiar New Testament use of the word*; in which use *baptize* primarily denotes a ritual purifying by some manner of application of water, which is called “the *WASHING of water* :” and secondarily it denotes an inward purifying by the *Holy Ghost*, called the *WASHING of regeneration*.”

These things being so, how idle it is for Mr. Woolsey

to inquire as he does, p. 109, "I ask again, and well do my Pedobaptist brethren know *to their discomfiture*, if any application of water, *washing, sprinkling, pouring, &c.* means baptism, why *did* not the sacred writers sometimes use the Greek word which means to wash, sprinkle, and pour?"

The reason is plain: and Mr. Woolsey has but poorly considered the matter, if he thinks that here is any "*discomfiture*," save to him who shoots so widely from the mark as to allow himself to ask such a question. I answer:

1. Baptize is used with a peculiar but generic reference to this *purifying*, without any reference to mode. But the words sprinkle and pour are not so used: Their use, in the New Testament, is not limited to the *sacred* use of water; and they refer to a *mode*; while the word baptize in the New Testament refers to none. They cannot therefore be interchanged with baptize as though they were synonymous with it. The word wash is so interchanged because it so far accords with baptize as not to refer to any particular mode.

2. It is not true that the words wash, sprinkle, pour, are not used in the New Testament with *reference* to baptism. As often as any thing is said in the New Testament in allusion to a mode of baptism, these words are invariably used. As to the word *wash*, the Scriptures refer to baptism as the *WASHING of water*; and the baptism of the Holy Ghost, they call "*The WASHING of regeneration*." As to the word *sprinkle*, the prophets describe the *purifying* which they foretell, as a sprinkling: "so shall he *sprinkle* many nations:" "Then will I *sprinkle* clean water upon you, and ye shall be clean." As to the word *pour*, the mode of the Spirit's baptizing is spoken of as a *pouring*, a *shedding forth*, a *falling upon*. But where do you read

of the *immersing* of (with) "*water*," or of the *immersing* of many "*nations*," or of the *immersing* of regeneration," or of the *immersing* of (in) the "*blood of Christ*"? No where in the word of God: no where, even in figure. The very idea is strange and preposterous. I will not say it is a "*discomfiture*," but I will retort the question:—If it be so, that baptism is nothing but immersion, and that immersion is all essential to it; why is it that we never read of the *immersion* "of regeneration"—or of a promise; then will I *immerse* you in "clean water and ye shall be clean:"—or of the *immersion* of the blood of Christ?

After asking this "discomfiting" question, Mr. Woolsey proceeds:—

"Every man who has heard me thus far, unless he be determined to sustain some party, in opposition to the dictates of his enlightened understanding, and in violation of the conviction of his conscience, *must concede* that the Holy Ghost," * * — has herein signified "a divine institution whose *mode* of administration is immersion, and immersion only."

This is a sort of charitable dogmatics in which Mr. Woolsey deals without reserve. For one, I certainly could not make that concession without sacrificing the dictates of my understanding, and the conviction of my conscience. I must be allowed to take an appeal from the judgment of Mr. Woolsey to the judgment of the last day.

To me it seems clear, that our Baptist brethren, in making immersion essential to the baptism, have departed entirely from the Scriptural use of the word, and from the true Scriptural idea. They have turned the minds of people away from the substance to the shadow. They have turned away from the import and design of washing, to the mode of washing. They have adopted precisely that mode which finds least countenance in the word of

God, and are endeavoring, both by proselytism and by the compulsion of close communion, to make the whole world submit to their judgment.

They often intimate to us the inadequacy of the mode of sprinkling by representing the absurdity of *washing*; e. g. a dish that needs cleansing,—by *sprinkling* it. Now the relevancy of such a representation depends upon the end to be answered by the washing. If a dish or a person needs bodily cleansing, surely sprinkling is not sufficient; nor should a simple dipping seem sufficient;—there should be some rubbing and scouring;—as much as is necessary to accomplish the design. If the end of baptism be “the putting away the filth of the flesh,” rather than “the answer of a good conscience,” then surely much depends upon the quantity of water, and upon the thoroughness with which it is applied. But if a Leper is to be ceremonially cleansed, it is sufficient that he be *sprinkled*. When Christ is to wash many nations from their sins, the representation is that he shall “*sprinkle*” many nations. When our Lord said to Peter, “If I *wash* thee not, thou hast no part with me;” Peter would make much of the *mode* of washing, and desired to be washed all over. But our Lord corrected the error that looks away from the meaning and design of the washing to fasten upon the mode. “He that is washed, needeth not save to wash his feet, but is clean every whit.” The principle certainly is applicable to the subject of baptism: and to me, it seems a direct rebuke upon the attempt to make the mode essential.

“But,” say our Baptist brethren, “you consider it *lawful* to baptize by immersion.” Certainly. But when you make immersion *essential* to baptism, and we submit to receive it under that condition, we give our assent to have that bound which Christ has left free: we give our assent

to adding to the command of our Lord. Under such circumstances it becomes a matter of duty to "stand fast in that liberty wherewith Christ maketh free."

OUR ENGLISH TRANSLATORS, AND OUR COMMON ENGLISH BIBLE.

Mr. Woolsey demands in capitals, p. 76, "WHY DID THOSE WHO TRANSLATED OUR BIBLE NOT TRANSLATE BAPTIZE AND ITS DERIVATIONS, WHEN THEY CAME TO THE NEW TESTAMENT? WHY DID THEY TRANSFER THE GREEK WORDS INTO THEIR ENGLISH VERSION."

"I answer," says he, "just for the same reason that induced the crafty Bishop Gardiner, in the reign of Henry VIII., when he found it impossible longer to withhold an English Testament, to assert *by a popish stratagem*, that there were many words in the New Testament of such majesty that they were not to be translated."

From this, Mr. Woolsey goes on to devote over twenty pages of his work, to the purpose of showing that the translators of our Bible were crafty, designing men, who with a wicked intent covered up and concealed the instructions of the Holy Ghost with regard to baptism; and gave us what he has elsewhere denominated "A Bible mutilated and disguised." He maintains that the translators were not at liberty "to follow the plain import of certain words, *nor the convictions of their own conscience*;" (p. 80) he affirms that they were "most willing to be guided" by such rules, as "No one," says he, "need be informed of the very special *pecuniary interest* bishops and priests have in keeping up a union between church and state. They have their *living*, as it is termed; and in too many instances they have it without lifting a finger to *earn it*!! A good *fat living*, drawn from the people in penury and want!!!" p. 82. He represents

the translators as concurring in a design to have the Scriptures so "guarded and moulded," as not to interfere with the "darling object of the cunning sovereign's" "aspiring ambition, nor subject," them (the king and bishops) "in their arrogant importance, to the humility and fancied inconvenience of being *immersed* so long as they could suppress their convictions of conscience, and satisfy themselves with being *sprinkled*."

To back up what he says about the dishonesty of the translators* with regard to the word baptize, he complains of their translation of the word *εκκλησια*, *Church*; intimates, p. 94, that the very word *Church*, was wrongly foisted into the New Testament to promote a union of church and state. Here he quotes, (as I have already mentioned), Horne Tooke on this "wicked" word; church; taking care to put the words "*slaughter*," "*pillage*," and "*cheats*," into italics; runs on in a long note on the "*patriotic Tooke*," "indicted for high treason, be-

* The Rev. Thomas Curtis, an Englishman by birth and education, and a Baptist of high standing, in his speech before the American Bible Society, May, 1837, says of our common version, "That venerable body of forty-seven good and learned men in the days of King James, who were the authors of this production, have had no successors. Not only has there been no combination of forty-seven such men since their day—there has been none of ten such men." "While none say that it is perfect, or claim for it the authority of inspiration, this we will say, and say LOUDLY, *Let the version alone*, till men equally competent to the task, possessing not only equal learning but equal leisure, shall meet to review the labors of their forefathers. I repeat the monition, *Let it alone*, on the peril of your consistency and credit, and on the higher peril of a frown from the Lord of the Church; I entreat you let it alone." * * * "I have but one word more to say. In the name of common sense and Christian sense, to you, Sir, I say it humbly, but earnestly, LET IT ALONE."

cause he maintained the right of the people to an equal representation: and praises his "very patriotic spirit," evinced in his raising a subscription for the suffering citizens of Boston, when the martial laws were enforced against them, "for opposing British taxation, and for destroying the tea." (p. 94.)

After going on with such matters and in such a strain for eighteen pages, he says, p. 95, "You will be enabled to see why *baptize*, *baptism*, &c., are not translated, but transferred into our English bible. To translate them would betray the erroneous practice of the church of England, and force all her bishops and ministers to confess that they had been in an *egregious error*, and that the *Baptists were right*." On p. 90, he calls our English Bible, a "*specimen of hiding from the heathen a divine and positive institution of the Gospel*;" a "*version*" that blots out what God "*has made plain*."

But these twenty pages of direct assault upon our translation do not content him. He breaks out upon it again and again, as though his heart could never discharge itself of his bitterness towards it. On p. 152, he says, "So intent were the translators in following out the king's design, *by concealing the original import* of the ecclesiastical words, as in some instances, GROSSLY TO PERVERT THE MEANING OF THE SACRED TEXT." "I have," says he, "before furnished you some instances where the sense of Scripture has been *thus corrupted*, and turned entirely away from its original import."

He goes on to specify another instance of what he terms, "The glaring perversion of Scripture, by *suppressing* the word *baptize*, and substituting the word *wash* in its place." On p. 153, he says, "The translators of our English Bible, *for the sake of suppressing* the true import of the

Greek words baptize and baptism, have not only concealed from our English readers, so much of the instructions of the Holy Ghost," &c. "but also, they have represented the Holy Ghost as using the most stupid tautology."

After the examination which I have already made of Mr. Woolsey's *translation* of this passage, and of that in Luke xi. 38, the intelligent reader, I doubt not, will perceive that the "glaring perversion of the sacred text," the "suppressing of the true import of the Greek word baptize," and the concealing from the English reader the instructions of the Holy Ghost, "is not on the part of our common English version, but on the part of Mr. Woolsey." Our English version will, I am confident, in this matter abide the most scrutinizing test. The more it is examined, the more, I am persuaded, the integrity, and accuracy, and profound learning of our English translators will shine.

It is not necessary that I should undertake the work of defending our English translation. I should as soon think of defending the clear light of heaven, from the envious smoke of a coal-pit. Our translation has stood the test of time. The ablest scholars that the world has produced, have born their testimony to the surpassing excellence and faithfulness of our common version of the word of God. The rigid Puritan has vied with the rigid Churchman in his praises of that translation. The follower of Calvin and the follower of Wesley meet in this version as on common and sacred ground. The more that translation is examined by competent men, the more is it admired; and still the more admired by how much they who examine it are the more competent. Mr. Woolsey may shake the confidence of his people in our common Bible;—if a tithe of what he has alledged against it be true, their confidence

in it ought not only be shaken, but utterly destroyed.* And then, where shall they rest? To what quarter shall they turn for the word of God? They cannot read the original. In such a dishonest version as that of King James, how shall they know how to separate the precious from the vile? Like the poor papists, they must learn the word of God from the lips of the priest. They must depend upon the competency, the accuracy, and the fidelity of Mr. Woolsey;—they must depend upon this ground till there shall be a *Baptist Bible*; and when such a Bible is made, if it is made conformable to the vocabulary prefixed to the present Baptist editions of our common version, they must have the satisfaction of knowing, that, if Mr. Woolsey's opinion is correct, it is a mere *sectarian Bible*, making the word of God speak demonstrable falsehood; besides being rejected by all the remainder of the Protestant world.

* Such is the effect already produced in no small measure upon those who heed these representations concerning our common English Bible. A very zealous Baptist, fresh from hearing these representations, came to me, with the leaves of his New Testament turned down in dog's ears, arguing that there is no re-baptism spoken of in Acts xix. "The word *this*," says he, "in the 5th verse, is in the past tense." What word in the past tense? "The word *this*, in the 5th verse." What, a pronoun in the past tense? "Well," says he, "*there is a fault in the translation*, and if you will tell me honestly *how it is in the Greek*, I will prove to you that here was no re-baptism." Now what Bible has such a man for any thing? The Greek: alas he cannot read it. The English: alas he cannot trust it. The Baptist minister must be his Bible. And yet how common it is to hear such people quote Greek and Hebrew, and talk about *Nipto* and *Baptizo* and *Tabel*, with as much assurance as if they had a divine warrant to unchurch and excommunicate every minister and every man in Christendom who should not bow to their decision in all questions of Biblical criticism and philology, touching the meaning of the word *Baptize*.

DEFINING THE WORD BAPTIZE.

Mr. Woolsey says, p. 62, "Pedobaptists contend that it is *quite impossible to define the word baptize*, as employed by John, when he baptized the Savior in Jordan, and as used by our Lord himself in his commission to his apostles." He intimates, p. 63, that we "bring an allegation against the Son of God," as though he had given a commission to the apostles which they "did not understand." He says, p. 334, "If we may be allowed to take the *position* ASSUMED BY OUR PEDOBAPTIST BRETHREN, that *we cannot tell what meaning to attach to those words* in the revelation of God, which are employed to teach us Divine institutions and important doctrines, where shall we stop in our *daring course of rendering ambiguous what God has made plain?*"

I am not aware that any Pedobaptist has ever "contended or imagined that it is quite impossible to define the word baptize," as employed by John and our Savior. So far as my information extends, it is not true, that "our Pedobaptist brethren" have "assumed the *position that we cannot tell what meaning to attach to those words*" baptize and baptism, in the Word of God. Mr. Woolsey knows full well that we have been ready and prompt to define baptism, as a "washing" in the sense of "purifying;" *a ritual purifying by some manner of application of water*; in which the mode of the application is a matter of entire indifference, provided it be done decently and reverently, as becomes an ordinance of God.* As to

* Thus, MARTIN LUTHER, in his translation of the Bible, renders the word baptize, in Mark vii. 4 and Luke xi. 38, by the word *wash*. Our English translators have done the same; and in Heb,

the *mode* of applying water in baptism; Mr. Woolsey knows that we maintain that the Word of God is neither

ix. 10, as well as in Mark vii. 4, they have rendered the word *baptisms* by the word *washings*.

SAYS OWEN: "Baptism is any kind of *washing*, whether by dipping or sprinkling."

WALL: "The word baptizo, in Scripture, signifies *to wash* in general, without determining the *sense* to this or that sort of washing."

FLAVEL: "The word baptize signifying as well *to wash* as *to plunge*; a person may be truly baptized that is not plunged."

GLAS: "Immersion cannot be called baptism, any otherwise than as it is a mode of washing with water."

DIEDERLEIN: "The power of the word baptizo is expressed (in lavando, abluendo) in *washing*, or *performing ablution*; on which account we read of the baptism of cups, in Mark vii. 8, and the rite itself is called (καθαρσις) a purifying, in John iii. 25."

DANEUS: "Baptism signifies not only immersion, but also lotion and ablution; and not only are they baptized who are dipped in water, but they that are *tinged* or *wetted* with water."

BEZA: "They are rightly baptized, who are baptized by sprinkling."

CALVIN: "Whether the person be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance."

WICKLIFFE: "It matters not whether persons are dipped once, or three times, or whether water were poured on their heads."

LIGHTFOOT: "The application of water is the *essence* of baptism; but the application of it in this or that manner, speaks but a circumstance."

ROBINSON, in his translation of WAHL, according to the plan of his lexicon, gives first the common *classic* meaning of the word, "submerge, sink;" but under this head he gives not a solitary example from the New Testament. He then adds, "In New Test. trans., 1, to wash, to perform ablution, cleanse; 2, to baptize, immerse, administer the rite of baptism."

Whoever wishes to see authorities like these cited to a vast extent, may consult POND on Baptism, p. 23 and onward;—from which work most of the above are taken.

"indefinite" nor "ambiguous," in leaving the mode undefined. Is this "assuming the *position* that we cannot tell what meaning to attach to the words?" Is this "contending that it is quite impossible to define the word baptize?" Is the meaning of the command to baptize "indefinite and ambiguous" because the word baptize requires only a ritual application of water, without limiting the application to any one mode? Let us test this principle. The illustration may be made by the word of Mr. Woolsey's own choosing, p. 61: "Should, for instance, the authorities of this town pass an ordinance that every citizen should *PAVE* the sidewalk over against his own house," Mr. Woolsey might say, "this means to pave with *BRICK*, and most deliberately assure us," p. 65, that no doctrine is better understood or more explicitly "stated than the doctrine" of *paving*. He might declare how much those who pave exclusively with brick "recoil at such a sentiment" as "brings an allegation" against the authorities of the town, as though they would command us to pave, and leave the *mode* of paving "indefinite and ambiguous." In reply, we would answer: But, Mr. Woolsey, the authorities of the town require us to *pave*, and *simply* to pave. Of course they do not intend to limit us to any one mode of paving, either with *brick*, *wood*, or *stone*, and perhaps they thought it very important not to limit us to any one mode. We might refer him to legal documents of the same town authorities, in which they speak of pavements, which either are not *brick* pavements, or those documents speak what, even on Mr. Woolsey's concession, is a falsehood. What would be thought of his candor or his logic, if he should reply, (see p. 61 of his work,) You might as well maintain that the import of the statute is to "beautify the sidewalk," or to "excavate the sidewalk," or to "make a subterraneous

passage under it," after the example of the celebrated tunnel under the Thames.

TRANSLATING THE WORD BAPTIZE.

Our English translators employed the words *baptize* and *baptism*, which had been for ages in common use, to denote the ordinance, and which had become vernacular in the English tongue. Of Greek origin these words undoubtedly were, but they were as well understood as the words *geography*, *astronomy*, *biography*, *rhetoric*, *grammar*, and *history* are now; which are as truly of Greek original, and as purely Greek, as the words *baptize* and *baptism*. I have proved, as I think, with regard to some passages, that *immerse* could not have been the sense of *baptize*, and that the word could not have been so translated consistently with truth. But had such been its meaning, the word *immerse* could not have been better understood than the word *baptize*. *Immerse* is as purely Latin as *baptize* is Greek. *Baptize* became an English word as soon as the Gospel was preached in England:—and our Baptist brethren contend that baptism was then performed by immersion. Had this been the case, and had the old Britons been taught to consider immersion the essence of baptism, the word *baptism* in their language would have signified immersion;—and the Greek word *baptizo* would have as truly expressed the idea as the Latin word *immerse*. At all events, as our Baptist brethren claim that the Gospel was first preached in Britain by immersers, and that immersion was the exclusive mode of baptism till near the time our translation was made, they ought for very shame to give over their abuse of our English translators as though they had transferred the word instead of translating it. Either the *claims* of our Baptist brethren are idle and false, or the transferring was done

by immersers; and then their *accusations* against Pedobaptists, as though they had transferred the word baptize for the purpose of "concealing its true import," are idle and false. Our Baptist brethren may choose which horn of the dilemma they will: either their *claims* are idle and false, or their *accusations* are idle and false. The word *was*, indeed, originally *transferred* into our language: but our English translators did not make the transfer; they gave a proper translation—employing THE VERY word that had been exclusively employed to denote the ordinance, ever since the day that the Christian religion was first planted in their native land. Baptize was then as much an English word as almost any word in the English language, most of the words having been as much derived from a foreign source as the word baptize.

But neither of the words immerse, sprinkle, pour, or any other word that relates merely to the *mode* of the ordinance could express the idea of baptism. Baptism is a *sacred rite*, of peculiar signification and design. Whatever be the *mode* of performing it, such a *mode* of applying water may be a very familiar thing with any people on earth. Such things as dipping, immersing, sprinkling and pouring, are very common among all nations wherever there is water; and of course every language must have a word for each of these things. But certainly it will not be contended that all heathen nations are in the habit of performing such a thing as a Christian *baptism*, in the Christian sense. The Baptists do not consider every immersion a *baptism*, in the Christian sense. If they do, then, so far as baptism is concerned, they must hold communion with every man who accidentally falls overboard; if they do not, then they do not consider immersion as equivalent to baptism; and it is idle to pretend that the word baptism is equivalent to the word immerse; or that

immerse is an adequate or faithful translation of the word baptize. On our part we do not hold every man baptized who has been accidentally sprinkled in a shower. We cannot therefore claim that the word baptize is equivalent to the word sprinkle : and do not consider the word sprinkle or the word pour as a proper translation of the word baptize.* No word which expresses simply a *mode* of applying water can fill up the idea of the word baptizo : and any word which *limits* the application to any *one mode* is an arrant perversion of the Scriptures : which expressly speak of baptism under two modes, sprinkling and pouring ; and refer to it again and again under the more general idea of a *purifying*, or a *washing*. The mode im-

* Our Baptist brethren are fond of making a representation touching this matter which is very plausible and captivating to ignorant and unreflecting minds ; but nothing can be more disingenuous in the estimation of those who understand the subject. Thus Mr. Woolsey, p. 211, endeavors to show what "effort" we make "to get around the plain instruction of the apostle" in Rom. vi. 4, by insinuating that we would have it read,—or take ground which require us to read—"Buried with him by *sprinkling*." The Baptist Bible Society is equally disingenuous and injurious—not only with regard to us, but with regard to the truth in this matter. Thus, in the Appendix to the Report for 1840, p. 52, they say, "If a Pedobaptist translator conscientiously believes that sprinkling or pouring is the meaning of baptizo, let him thus render the word. The reader cannot fail, I think, to see the fallacy and disingenuousness of such an argument, and such a mode of representing Pedobaptist views. Our brethren represent us as holding—what—I think, they must know—we do not hold ; viz. that baptize in the New Testament signifies a *mode* of applying water ; is synonymous with the word sprinkle ; and can be adequately and truly translated by the term sprinkle. Assuming that we maintain this,—and so representing us,—they endeavor to show the absurdity of such ground, and then,—"*covering up and concealing*" our real views,—they endeavor to "*transfer*" that absurdity to our account.

merse is the very one which finds the least countenance in the word of God: if indeed; there is any unquestionable authority for that mode, aside from its being *one* of the modes of washing or purifying.

In translating the word baptize, therefore, we must have a word which possesses two qualities: 1st. It must denote a *sacred* application of water in a ritual purifying: 2d. It must not limit the application to any one mode. To *wash* or, to *purify*, comes nearer the true idea, than either of the words, sprinkle or immerse, and they are the only words which can be employed with exclusive reference to a *mode* of baptizing, consistently with the truth of the Bible. Yet neither *wash*, or *purify*, have the exact and full signification, by the common acceptation of these terms. To *wash*, did not originally in our language, mean a *ritual purification*; much less did *immerse* have that meaning, and, to *purify*, does not in the common use of our language signify necessarily an application of water. We may use them, with a modification of their common meaning; and the connection will show in what sense they are used. But after all, when the new idea of baptism came into the minds of the old Britons, they needed either a new word; or a new adaptation of an old word to express that idea. They wanted a term which should express a *ritual purifying by some manner of sacred application of water*: and it mattered not what word they employed; nor from what source it was derived, provided they might agree respecting what word should express the idea. To illustrate this,—in the South Sea Islands, they had no knowledge of such a thing as a horse; and of course, no word for horse. But in translating the Bible for them, it was necessary to find something to substitute for the word horse. The animal might have been *described* by a long circumlocution, by the use of words already existing in their lan-

guage; but this would not do; the word must be translated. How could this be done; as the natives had no word for horse? The Missionaries made a word for them. The Greek word for horse is *Hippos*; and by leaving off the last letter, the word would conform in shape and sound to the structure of native words much better than the English word horse, and quite as well as any other combination of sounds that might be invented. So the Missionaries translated the word horse by the word "*Hippo*."* But this word would need explanation. Grant it. And so the word baptizo has to be explained by Baptist translators, and they explain it to mean,—most erroneously as we believe,—immersion.

NO NEW THING TO TRANSFER PECULIAR WORDS FROM ONE
LANGUAGE TO ANOTHER.

This transferring of words from one language to another is not so uncommon a process as many of our brethren seem to suppose it. What English word shall be substituted for the Greek word "*Tetrarch*," in Luke iii. 1? What for the Greek word "*Pentecost*," in Acts ii. 1? What for the Greek words "*Christ*" and "*Christians*?" "*Christ*" signifies *anointed*; and so does the Hebrew "*Messiah*." But to *translate* the word, in all cases, on

* The Missionaries at the Sandwich Islands found the Hawaiian language so copious that they were not under the necessity of introducing a great number of foreign words except proper names. "We have however," say they, "adopted *Ekalesia* for church, *bapetiso* for baptizo, *bapetiso* for baptism, *Bapetite* for Baptist, *lepero* for leper, *acto* for eagle, *alepeke* for fox, *berena* for bread, *enemi* for enemy, *himeni* for hymn, *halelu* for psalm, and a few other foreign words, most of which are well established and familiar to common readers." (*Rep. Am. Bible Society*, 1837.) The classical and Biblical scholar will at once recognize the origin of most of these words.

the principle contended for by our Baptist brethren, would confound and destroy the meaning of many passages of Scripture. The word is applied by way of eminence, as an APPELLATION, to the promised Redeemer. In Matt. i. 1, 18, and Mark i, as often elsewhere, our Lord is called, not "Jesus THE Christ," but "Jesus *Christ*." As George Campbell well says, (D. V. Part 4,) "Though the word *Anointed* expresses the primitive import of the Hebrew name, it does not convey the idea *in which it was then universally understood*. It was considered solely as the well-known title of an extraordinary office, to which there was nothing similar among the people." That the word *Christ* has this peculiar meaning when applied to the Savior, may be seen at once, by applying the word, in its English sense, to other personages, who are often spoken of by the same original words, both in Hebrew and Greek. How would it sound to hear David speaking of Saul, as in 1 Sam. xxiv. 6, repeatedly call that wicked king the "*Christ* of the Lord?" How would it sound in Isa. xlv. 1, to hear the Lord speaking to Cyrus, as to his "*Christ*?" or, in Psalm cv., "Touch not my *Christ*?" Here the sense as imperatively demands that the word be translated according to its original import, as other passages do, that it should not be translated but *transferred*.

I suppose it would be lawful to talk to the Hindoos, or the Burmans, about the Jewish "*Synagogues*;" though that too is a word of Greek origin. If any heathen have no term for such beings as *devils*, I suppose it would be lawful to introduce to them such words as the Greek *Diabolos*, or the English word *Devil*. It would be a matter of indifference whether you introduce to them our Hebraic English word "*Sabbath*," and teach them its meaning; or teach them how to use one of their own old words with a new meaning. The volume of God's word might retain

its Greek-English name *Bible*, or it might be turned into the words vernacular among the heathen, for "writings," or for "*The Book*;" only teaching them to give a new idea to their common words. Such words as "*Jubilee*," "*homer*," "*ephah*," "*shekel*," "*cherubim*," might be transferred, or old words selected, and taught to bear a meaning not originally their own, as should be found most convenient. A scholar, dealing in profane literature only, in translating from the ancient Greek writers, or from Cicero or Tacitus, might find himself compelled, either to give erroneous ideas, or to transfer into Burmese, or Japanese, such words as "*Archon*," "*Consul*," "*Prætor*," "*Questor*," "*Censor*," "*Senator*," "*Dictator*," "*Tribune*." "Who," says Campbell, "considers these names" (as transferred into our language) "as barbarous?" "To have employed, instead of them, '*Alderman*,' '*Sheriff*,' &c. we should have justly thought much more exceptionable." "I have heard," says he, "of a Dutch translator of Cæsar's Commentaries, who always rendered *consul*, *burgomaster*; and in the same taste, all the other officers and magistrates of Rome." How could we have translated the Latin classics, and given the true idea, unless we had naturalized, in such cases, the very Latin words, and learned the ideas and the names together? Where would have been our English ideas of such a thing as a "*libation*," an "*ovation*," a "*lustration*," had we not imported, not only the names, but the very ideas, from the language and customs of heathenism? Whence comes our English word "*triumph*?" Whence come the now English words, "*Sultan*," "*Pacha*," "*Khan*," "*Bey*?" What limit is there to the transferring of the very words of the people who bring us new things and new ideas? Look at our military terms: almost all adopted and transferred from the *French*. Look at our terms of chemistry, botany, and zoology: how many of them have been recently compounded from the Greek.

Now, unless Baptism is already in use among the heathens, as a RELIGIOUS PURIFICATION, and expressed by a word of their own, having *this precise idea*, in distinction from the idea of any simple *mode* of administering water, or at least in *addition* to such an idea of mode, it must be as inadequate and inaccurate a translation which shall use an old word of theirs, referring simply to the *mode* of applying water, as it would be to turn the Roman "*Consul*" into a Dutch "*Burgomaster*." The translation is inadequate; it is incorrect; it misleads; and that aside from the consideration that to translate *Baptize*, *immerse*, makes the Bible speak falsehood, even with regard to the mere mode. You may transfer the word *Baptize*; you may call Baptism, in Siamese, (as the Baptist Bible Society say our missionaries have done,) "*Bapteetsamay*,"—conforming the shape of the word to the genius of the language, as in the Latin *Baptizare*, and the English *Baptize*; and it is correct. It is as easy to teach them the new word as it is to teach them the new idea—the positive and peculiar Scripture idea of *Baptize*. Or you may translate baptize into a word signifying to *WASH*; still better, if you can find a word which signifies a *ritual purifying by washing*; and you have given a most faithful translation. But to translate the word by the word *immerse*, is to give an inadequate, inaccurate, and, as we contend, a *false* idea.

TO TRANSFER THE WORD BAPTIZE INTO FOREIGN LANGUAGES
NEITHER TEACHES ERROR NOR CONCEALS THE TRUTH.

By substituting the word *immerse* for the word *baptize*, our Baptist brethren, as we think, have added to the command of Christ, and corrupted the word of God. Our missionaries to the people of the same languages cannot consistently circulate such bibles, nor use them in their schools or churches. To transfer the word *baptize*, or to

render it by the word "wash," is not to teach the heathen that baptism is to be performed by sprinkling, or by pouring, more than it is to teach them that baptism is to be performed by immersing. I know our Baptist brethren insist, that so to transfer the word is to "propagate the peculiar sentiments" of Pedobaptists, and to "diffuse the opinions of" the Pedobaptist "party."* This cannot be so, unless the word baptize is so used in the New Testament as to lead people every where, who are not otherwise instructed, to conclude that, according to the word of God, immersion is not essential to baptism. Our Baptist brethren either know this to be so, and therefore feel it all-important to their cause to cover up and conceal the obvious Scriptural meaning of baptize; or they know the allegation to be false, that such transferring of the word is to make a "sectarian Bible," and to "diffuse the opinions" of Pedobaptists. If this be not so, then for our Baptist brethren to transfer the word baptize, is neither to give up their principles nor to conceal them;—nor is such a transfer giving any advantage to Pedobaptists more than to Baptists. But our Baptist brethren maintain, that consenting to circulate versions in which the word is transferred is to become the "unconscious instruments of diffusing the opinions of a party,"* to wit—of the Pedobaptist party. The plain English, and the true logic of this, is, that if you leave people to judge of the meaning of baptize from its use in the word of God, you make Pedobaptists of them; and that, if you thus leave the word of God to interpret itself, it will make Pedobaptists, *even when given by Baptist hands and accompanied by Baptist instructions.* Either this is the true reason for

* Report Baptist Bible Society, 1840, p. 45.

* Baptist Bible Society Report, 1840, p. 45.

this earnest stickling for substituting the word immerse, instead of the word baptize, or these charges of "covering up the word of God," "suppressing the true meaning of baptize," and "diffusing the opinions of a party," are idle as the whistling wind, and confessedly false. "Diffusing the opinions of a party!" What do our brethren mean? What is it to substitute the word immerse for the word baptize? Is not this, "to diffuse the opinions of a party?" Is it not to set themselves up to judge over seven-eighths of the Protestant world? Is it not to treat all other Protestants as "*a party*," and to arrogate to themselves the catholicity and infallibility claimed by the Papal Beast? "Diffuse the opinions of a party!" Yet not many years have elapsed since our Baptist brethren joined with us, heart and hand, in putting just such a version—with the word baptize transferred—into every family in the land. They use the same version in their families and in their churches. The great mass of them seem content that such a version shall be perpetuated and diffused throughout the world, wherever the English language shall be spoken, to the end of time. I think I have shown that they will never be able to agree upon a different version in English,—a version to be made upon the principles of the Baptist Bible glossary, and on which they make their foreign translations,—by faithfully substituting the word immerse for the word baptize,—without entering into a compromise, in which half of their denomination shall allow the Bible to speak what they admit to be falsehood, or the other half yield to the first party in doing what they themselves consider as corrupting and altering the sacred text of the word of God. Our English version the Baptists, as a body, consider good enough for us,—for themselves, and for their children. They are willing to have it perpetuated to the end of time, as *the*

Bible of the English language; the language destined, ere long, to be spoken by more millions than ever have agreed in speaking one language since the world began. Even the Baptist Bible Society content themselves by prefixing, to the copies which they print, that glossary whose absurdities I have had occasion to expose. But so agreeing to use our common English version, in which the word baptize is transferred, can they have in reality any scruples of conscience against circulating a similar version among the heathen? Have they, then, one conscience for themselves and their children, and another for the heathen? *—one conscience for people who speak English, and another conscience for those who speak the Burman language, or the Bengali? Will they condemn a version with the word transferred into a foreign tongue, and yet circulate such a version among their own countrymen, hand it down to posterity, and perpetuate it to the end of time? Why so much better care of the heathen than of their brethren and children? Have they men abroad who can make a true translation; and have they none at home who can do the same? Are their means most abundant abroad? Will the press strike deep upon the word immerse in a foreign tongue, and refuse to strike the same word immerse amid the very dwellings of the Baptist name? But it may be said that here their preachers can

* "The Rev. Joseph Hughes, a Baptist, and long Secretary of the British and Foreign Bible Society, had no scruple against transferring *baptize*; nor has the Rev. Mr. Sutton, now a Baptist missionary in India. Two able pamphlets, by Baptists in England, have just been published in favor of such a course. The *Chippewa New Testament*, by Dr. James, a Baptist, and printed in 1833 at Albany, has the word *baptize transferred*!"—[Statement of Managers of American Bible Society, Feb. 1841.]

correct the errors of the Bible which they use :—that their practice and their instructions will teach their children and the world that by baptize they mean immerse. Will not the instructions of their missionaries, and their practice teach the heathen, in the same manner, that by baptize they mean immerse ?

I confess, I am not able to see any reason for insisting upon using the word immerse in foreign lands which is not equally valid for insisting upon using the same at home. To their own missionaries and their converts, it cannot make the least difference whether they use the word immerse or the word baptize. The heathen will be taught as soon, as surely, and as thoroughly, to consider baptize as equivalent to immerse. They will learn this—as soon as they learn any thing about baptism. The idea of immersion will be inwrought into their very natures, and become inseparable from the word baptize. As far as Baptist labors and instructions go, therefore, it can make no manner of difference whether they use the word baptize or the word immerse in their foreign versions—unless indeed, as I have said, the word baptize is so used in the Scripture as to lead every man who learns its meaning from its use in the word of God, naturally and inevitably to conclude that the word does not in the New Testament mean immerse. Unless this be so, it can make no manner of difference to them who receive the Bible from Baptist hands, whether the word is rendered immerse or baptize. But to others it does make a difference. In their view, to render the word immerse is to add to the command of Christ and to corrupt the word of God. If I follow out to the just conclusion the argument from these considerations which seem to me just, I should be compelled to conclude that the true reason why our Baptist brethren insist upon having the word immerse in their foreign versions, while they

retain the word baptize in their own,—is no matter of conscience,—since conscience should do that for themselves and their children, which conscience requires them to do for the heathen:—but it is a design to do, what they have charged upon us,—to “diffuse the opinions of a party:”—to make a version which no other denomination can use, without giving up the whole controversy; surrendering their own judgment: allow the Baptists to be infallible, and help circulate their peculiar conceits as the unadulterated word of God. I say, were I to follow, where facts and logic lead, I should be obliged to come to the conclusion, that this is the *design* of our Baptist brethren. But I will not impute to them the *design* of doing what they virtually propose to do. I am willing to believe that their intentions are better than their actual course. But granting this; believing it; allowing them to be sincere and conscientious; we cannot nevertheless submit to have every thing imposed on us which others may be sincere and conscientious in imposing. We say, kindly,—but we say it firmly,—brethren, you are not infallible. We cannot join with you in circulating a Bible, which is designedly so rendered as to condemn what we solemnly and fully believe to be the truth of God. We cannot join in circulating among our schools and churches in heathen lands, a Bible which is made to speak the peculiar Baptist notions, at the sacrifice of what nine-tenths of the Protestant world believe to be the truth of God. You agree that you and your children shall use, in common with us and our children, a version in which the controversy between us is not violently wrested and determined according to the notions of one party to the condemnation of all others:—a version which is not sectarian: a version which leaves the question between us open, as it must be left, till one party shall claim infallibility, and the other submit to such a claim,

and give up to that infallibility their own judgment and their own conscience. If you say that such a version leaves the Bible open to human explanations; we reply, that to make the Bible speak exclusive immersion is a mere human explanation, the explanation only of a sect—a little party in comparison with the whole;—an explanation which we deem greatly erroneous. Is it not enough for you to make your *explanations* of the Bible; must you make *Bible* of your explanations; and demand that this prerogative be granted exclusively to yourselves? No, brethren:—having rejected the infallibility of the Pope we shall not deem it faithfulness either to freedom or to the truth to concede infallibility to you. Nor do we claim it for ourselves. On equal terms we will meet you—and be brethren in the dearest bonds. Although you unchurch us, shut us away from the Lord's table because we do not follow the truth as you understand it rather than as we understand it, and be guided by your conscience rather than by our own;—notwithstanding all this, we are ready to meet you in the work of circulating the word of God. Only require us not to add to the command of Christ. Translate that word baptize so that we can circulate the Bible as well as you;—leave this disputed question as it is left in the Bible which you and we use in common, and deem it good enough for ourselves and for our children;—and with all our souls we will aid you; nay, do as we have ever done,—for every dollar paid into our common treasury by your denomination for circulating the Bible in foreign lands,—pay to your missionaries and agents for conducting the distribution on your part—*two*.*

* Such is the fact. Our Baptist brethren have sounded the trumpet loud and long about their being “turned” off from the American Bible Society, destitute, while its funds “were full and

MARTIN LUTHER'S VERSION.

Mr. Woolsey says, p. 74, "Luther, one of the great reformers, gave the Bible, translated to the Germans, that

overflowing." "Yea, sir," said Professor Eaton in his speech before the Baptist Bible Society, [Rep. Ann. For. Bib. Soc., 1840, p. 77.] "Yes, Sir, they withhold from us the funds which we in the confiding simplicity of our hearts poured into the common treasury for the spread of the pure light of heaven over this dark world." "*No faith is preserved with the poor Baptists.*" Charges are made by the Baptists,—and circulated and urged with every possible appeal to prejudice and to sympathy, that the "American Bible Society has received a large amount of money from Baptists," (some say forty, fifty, eighty, and even one hundred and seventy thousand dollars,) a large share of which has never been appropriated to their use; which is still due to the Baptists, and which the American Bible Society refuses to refund. The Board of Managers of the American Bible Society, have recently made an examination of this matter. In their "Statement" recently published, they say "the aggregate of legacies received from Baptists, so far as known to the Board, is no more than \$18,000." These were received in the years 1830 and 1831,—"the very years when the managers were endeavoring to supply the entire United States with the Bible, and which funds" [the legacies] "were wholly expended in that enterprise. Yes, they were *all* used in preparing and circulating English, German, and French Bibles for the good of our common country; and a large debt remained after they were expended. On looking over their books, the managers of the American Bible Society find "in relation to Life Directors, that out of a list of more than 400 belonging to the society, only 13 were of the Baptist denomination." Of these thirteen, two were constituted directors on account of having been members of the convention which formed the society. Two others were made directors by contributions furnished by men of other denominations, and one of the remainder is still a friend of the American Bible Society." [Leaving only four Baptist Directorships to be otherwise accounted for, "In relation to Life Members," on a "list of

they might read in their own language the wonderful works of God; and he rendered baptize into a word signifying to immerse." Again he says, p. 138, "or as Luther, the great reformer, renders it in his German Testament," *Johannes der Tauffer*,—"John the Dipper."

So the Baptist Bible Society in their report for 1840 p. 89, say, "Other translators may do as they please; Baptize may be twisted into all sorts of meanings *except* immersion—unless indeed in the case of old versions, *Luther* may say that it means to immerse, and his version shall continue to be circulated; but woe be to the Baptists if *they* say so; and what is the reason?"

Mr. Woolsey compliments Luther, as "this bold defender of the *inalienable right of every man* to become personally acquainted with the truths of the Bible FAITHFULLY TRANSLATED into his own vernacular tongue."

more than 4000 names, not more than 100" can be identified as Baptists.

On the list of 120 citizens in New York, who aided in the erection of the Society's house, at an expense of more than 22,000 dollars, the managers find subscriptions from almost every other denomination, "but they find but one, belonging to that from which these charges now come." The managers finally conclude, that "aside from the \$18,000 legacies, [used at home and not to be counted] *there is no evidence of their having contributed to the treasury ONE HALF the amount which they have received from it.*"

We shall now see whether Mr. Maclay, Mr. Woolsey, the Baptist Bible Society, and their denominational prints will be as faithful to circulate this full and undeniable refutation of these unjust charges, as they were to fabricate and circulate the charges themselves. It will be a matter that will give some insight into the regard for the truth entertained by those who conduct the Baptist press—to observe how far the facts in this case shall ever be spread before the Baptist community: and how full and ingenuous shall be the confessions which those who have so industriously propagated these slanders against the American Bible Society will make.

We all agree with Mr. Woolsey in venerating the courage, the honesty, and the piety of Martin Luther. But is Mr. Woolsey ignorant that the Germans and all Lutherans who use his translation baptize by sprinkling, as Luther practised and as Luther taught them? When a German minister takes water in his hand and *sprinkles* or *pours* it on the person baptized, saying, "ICH TAUFE DICH," does he mean, *I immerse you*? Do the people so understand him? Most certainly not. When Martin Luther took water in his hand and poured or sprinkled it on the head of a person, saying, "*Ich TAUFE dich*," did he mean, "*I immerse you*?" Would the people so understand him? It is impossible. Luther could never have used that word in connection with such an action, had it in his day been equivalent to immerse. The words *Taufen* and *Taufer*, which Mr. Woolsey and the Baptist Bible Society translate "immerse" and "dipper," mean no such thing. They are used in German with specific and exclusive reference to the rite of baptism: which the Germans perform by sprinkling or affusion.

Thus, the English and German Dictionary by F. A. Weber, of acknowledged and unquestionable authority, gives the following definitions of the words in question. I copy from the Leipzig Edition of 1833, by *Tauchnitz*.

"*Taufe*, baptism, christening.

Taufen, to baptize, to christen.

Taufer, baptizer, baptist.

Taufling, person baptized.

Taufname, Christian name.

Taufschein, certificate from the church register."

The same Dictionary gives the following German words for the English words, immerse, immerse, and immersion. It will be seen that *Taufen* is not among them.

"*Immerge*, eintauchen, versunken, vertiefen.

Immerse, eintauchen, untertauchen, vertiefen.

Immersion, untertauchung, versunkung."

BERCKHARDT, in his German and English Lexicon (ed. Berlin, 1823), gives the same definitions, both in the English and in the German.

From this it is manifest, that whatever might have been the etymology of the words *Taufen* and *Täufer*, they do not in German mean *immerse* or *immerseur*. To give a German an idea of immersion you must use other words, different both in their origin, their meaning, and their form.*

The world will doubtless concur with Mr. Woolsey in his encomium upon Luther as "This bold defender of the

* "It is probable," says *Kurtz*, (himself a distinguished Lutheran,) "that at an early period in the reformation Luther inclined to the opinion that infants should be 'pretty well dipped,' but at no time did he consider such dipping essential." "His apparent original preference (it was a mere preference,) of dipping was soon abandoned; and, as he grew older, he settled down into the same opinion that is now entertained by the great body of Lutheran divines in the United States." Dr. Kurtz refers to the statement of Baptists, that "Luther himself, the great reformer, condemned the practice of sprinkling, and even disapproved of infant baptism." Upon this Dr. Kurtz remarks, "That any one not utterly regardless of his reputation, should hazard an assertion so entirely unfounded, is matter of as much regret as it is surprise; for Luther's writings, throughout, abound with the most conclusive evidence in support of infant baptism, as well of his conviction of the propriety and validity of its performance by affusion; even his hostility to the abuses of papacy is not susceptible of clearer or stronger proof." Dr. Kurtz then quotes numerous passages in which Luther speaks of "dipping a child in water, or sprinkling it with water, according to the command of Christ." "Inasmuch as there is neither ornament or honor at baptism, and God does outwardly no more than *apply a handful of water*." "Administering it ('baptism,') by *sprinkling water* upon the subject, in connection with the words prescribed by God."

inalienable right of every man," to have the Bible "faithfully translated into his vernacular tongue." Doubtless Luther meant to give "the Bible translated to the Germans, that they might read in their own language, the wonderful works of God." But the reader may judge whether Mr. Woolsey would not have spared his encomium upon Luther, had he not, in talking about Luther's translation, undertaken to talk about a matter concerning which he was not well informed. Because our English translators render the word Baptize by the word wash in Mark, vii. 4, and Luke, xi. 38, Mr. Woolsey declares that they have been guilty of a "glaring perversion of this Scripture, by *suppressing* the word *baptize*, and substituting the word *wash*," p. 152. He contends, p. 153, that "the translators of our English Bible, *for the sake of suppressing* the true import of the words baptize and baptism," "have not only concealed" the "instructions of the Holy Ghost," but "represented the Holy Ghost as using the most stupid tautology." But how does that "great reformer," and "bold defender," translate these passages? Mr. Woolsey declares that *he* has given to the Germans a Bible *translated*. How does *Luther* translate these passages? He translates them by the word "WASH," the pure old Saxon word, the identical mother of our good old English word *wash*." "*Und wenn sie vom Markte kommen, essen sie nicht, sie WASCHEN SICH denn*;"—they WASH THEMSELVES. So in Luke, xi. 38. "*Da das der Pharisäer sah, verwunderte er sich, dass er sich nicht vor dem essen GEWASCHEN HATTE*,"—that he *had not WASHED himself*."

THE PESHITO-SYRIAC VERSION.

Mr. Woolsey affirms, p. 71, that "the venerable Peshito-Syriac version," which he thinks was "evidently

executed by the last of the first century," has baptize translated by immerse.

If this were so, I think we have shown from higher authority, even from the Scriptures themselves, that such a translation is wrong. The testimony of Evangelists and Apostles is as good against the mere opinion of all translators, as it is against testimony adduced from the heathen Greeks.

But will Mr. Woolsey admit this translation to be good authority on the subject of baptism? Will Mr. Woolsey, after affirming, p. 252, that "not a word is said about infant baptism" "till the *third* century;" will he, after all that he has said about "Mistress Lydia," p. 305, and its being "quite certain that she was a maiden lady," p. 306; will Mr. Woolsey, after this, admit the "venerable Peshito-Syriac version," this "Protoplastic version," "*the very best that has ever been made*," as good authority on the subject of baptism? This Syriac version reads, that "when she (Lydia) was baptized WITH HER CHILDREN."* Will Mr. Woolsey, after affirming that this version was made by the last of the first century, and maintaining that it "cannot be determined" whether it "be the work of an inspired apostle or not," will he now admit that he is wrong in declaring so positively that there is no where any mention of infant baptism till the *third century*? Will he admit, that he, and all the Baptists are wrong in denying that infant baptism existed before the close of the second century; and acknowledge that the practice can be traced clearly and indubitably to the apostles:—or will he forever after be silent about the "immersion" of the "venerable Peshito-Syriac version?"

* Kurtz, p. 99. The Coptic version gives the same reading.

But it is not admitted that the Syriac version renders the word baptize, by a word signifying immerse. The best scholars deny it. Professor Stuart shows that while the Syriac has a word, which means to plunge, dip, or immerse, the Syriac version does not employ that word, but another which signifies "to confirm—to establish," so that "Baptism, then, in the language of the Peshito, is the *rite of confirmation* simply, while the manner of this is apparently left without being at all expressed."* An English Baptist, who is, as says a competent judge, "evidently a master in Israel," has recently written against the "Baptist Translation Society. This writer accords with Professor Stuart with regard to the meaning of the Syriac word by which baptize is translated in the version in question." "I confess," says he, "I can derive no countenance to my practice as a Baptist from this version." Concerning the Ethiopic and Coptic versions, he admits that "they must be set aside, if they are not used against us ('the Baptists') in the baptismal controversy."†

The ancient Syriac version is the present Bible of the Nestorian Christians. Their modern word for baptize is radically the word employed in the ancient version, and like the German *taufen*, and the English *baptize*, it is exclusively appropriated to the ordinance of baptism. They baptize, either by immersion or affusion, and make no objection when they see our missionaries baptize by sprinkling, but consider it as good and valid baptism. Mr Woolsey is, therefore, as much mistaken here, as he is in the case of Martin Luther's version.

DUTCH, DANISH, AND SWEDISH VERSIONS.

Our Baptist brethren affirm that the Danish, Dutch,

* From Judd's Reply to Professor Stuart, p. 164.

† See New York Evangelist, Jan. 23, 1841.

and Swedish versions have the words in dispute translated by words signifying immersion."*

On this subject I will simply quote the words of Dr. Henderson who has studied the languages of Northern Europe on the ground, and is familiar with their idioms. Dr. Henderson is authority upon this subject, which will not probably be questioned.

Says Dr. Henderson, "As it respects the Gothic dialects, which have been repeatedly appealed to with great confidence, it is a settled point with all who are acquainted with them, that the reference is totally irrelevant. That the Maeso-gothic *daupian* the Anglo-Saxon *dyppan*, the Dutch *doopen*, the Swedish *dopa*, the Danish *dobe*, and the German *taufen*, all correspond in sound to our English word *dip*, does not admit of any dispute, any more than the fact that *dab*, *daub*, and *dub*, have the same correspondence; but nothing would be more erroneous than to conclude, with the exception of the Anglo-Saxon, that they must have the same signification. No Dutchman, Dane, Swede, or German, would for a moment imagine that the words belonging to their respective languages, meant anything else than baptism, by the application of water to the body baptized. The words are never used in those languages in another sense, or in application to any other subject. Where the Germans would express *dip* or *immerse* they employ *tauchen* and not *taufen*, which is the word by which *baptize* is translated. The Danes, in like manner, use *dyppe* and *neddyppe*, for *dip*, and not *dobe*. And that neither Luther, nor the authors of the Dutch, Danish, and Swedish versions, had any intention of conveying the idea of immersion as implied in baptize, is obvious from the preposition which they have used with the verb. Thus we read, in German, *mit wasser taufen*;

* Report Am. F. Bib. Soc. 1840, p. 38. Woolsey, p. 138.

in Danish, *dobe met vand* ; in Swedish, *dopa med vatn* ; in Dutch, *doopen met wasser* : i. e. *with water*, and not *in wasser*—*in water*, *i vand*, *i vatn* ; which phraseology is as foreign to these languages as the practice which it would sanction is unknown to the inhabitants of the countries in which they are spoken. Even the Mennonites* in Holland, and other parts, though they reject infant baptism, administer the ordinance by *pouring*, and not by immersion."

THE VULGATE.

Mr. Woolsey says, p. 82, that "*The Roman Catholic Bible*, i. e. the Latin Vulgate, was the first to transfer baptize and other words, rather than translate them." Again, p. 83, he calls the Vulgate the "*authorized Roman Bible*." On p. 89, he classes our English Bible and the Vulgate together as "*UNWORTHY models*."

Now it is true that the Vulgate is the "authorized Bible" in the Roman Catholic church. But it is also true that the Vulgate was made before the Papal church had an existence. The Vulgate was declared the standard version of the Roman church by the Council of Trent, in 1545 : but it ought not to be forgotten that it was to an

* The Mennonites, who were once warm and uncompromising contenders for immersion, at length gave it up, and have been, for more than a hundred years, in the practice of pouring water on the head of the candidate through the hand of the administrator. "They found that when candidates were lying on sick beds, or confined in prison, or in a state of peculiarly delicate health, or in various other unusual situations which may be easily imagined, that there was so much difficulty, not to say in some cases a total impossibility in baptizing by plunging, that they deliberately, as a denomination, agreed to lay aside the practice of immersion and substituted the plan of affusion." (*Dr. Miller*, p. 82)

old copy of the Vulgate, which providentially fell into the hands of Martin Luther, long before the Council of Trent, that we owe the Reformation. The Bible on which the Reformation was built, and which was in use by all the ancient Western churches, before the Papal church was born, ought not, surely, thus to be thrown by with a sarcasm, as "The Roman Catholic Bible." In the time of Jerome, who was born about A. D. 330, there were several Latin versions of the Bible and of parts of the Bible. One of them, adopted by ecclesiastical authority, had long been called the Vulgate, or common version. In the process of transcribing many times, many mistakes had crept into the common copies. In A. D. 383, Jerome began a revision of this ancient *Vulgata*, or *Itala* version—having before him the original Hebrew of the Old Testament, the original Greek of the New, together with the Hexapla of Origen.* With these, and with all other aids before him which the age afforded, Jerome sat down to the revision of the old *Itala* or *Vulgata*: a part of which revision is still extant, (the book of Job, and the book of Psalms,) the remainder is lost. But impressed with the necessity of a *new* version, and counselled by friends, he began at the same time a *new* version, which he completed A. D. 405, and which is now the well known *Vulgate*. This

* This Hexapla was composed of six versions of the Scriptures, arranged in six parallel columns: a work which Origen commenced about A. D. 231, for the purpose of saving the sacred text from corruption. In the first column was the Septuagint, a Greek version of the Old Testament, made 280 years before Christ. In the second column was the version of Aquila, a proselyte Jew, made about A. D. 128. The third was that of Symmachus, published about A. D. 175. The fifth was an old version found at Jericho, about A. D. 217: and the sixth another, discovered at Nicopolis, about A. D. 226.

gradually prevailed, and in time entirely supplanted the old Itala.

In this version the Greek *baptize*, is adopted into the Latin as a Latin word. It was probably so in the old Itala. Jerome could not have changed the practice of the whole Latin church in administering the ordinance of baptism, and taught them to say "*baptizote*," instead of "*submergote*," had the latter or any such word been in common use. I see no reason to doubt that, from the very day that baptism was first administered at Romé, or in the Latin tongue, the word *baptize* was at once adopted into the Latin tongue by a transfer from the Greek; and if so, it was done either by, or with the sanction of the apostles themselves. At all events, while there was a common Latin word for *immerse* and for *submerge*, (these two English words are taken from the Latin)—Jerome, and the Christian world with him, did not employ either *submergo* or *immergo*, but *baptizo*. Now the Baptists affirm that the whole Christian world were *Baptists* at that time; i. e., that they considered baptism to be synonymous with *immersion*, and practised accordingly. If this were so, then the Vulgate is rather a Baptist Bible than a Roman Catholic Bible: and immersers first led the way in *transferring* the word *baptize*, instead of translating it by a word in common use. This outcry about "*transferring*," and "*concealing*," comes to this at last.

But an argument may be built upon these facts. The ancient Western Church, whose common language was Latin, had an abundant supply of words to express *immersion* and *submersion*, if they had thought immersion the only baptism, or essential to it. But so far from employing one of their common words, they transferred the original Greek word *baptize*, adopted it into their language, and gave it a complete naturalization. When they

spoke of baptism, they called it an *ablution*, a *washing*, a *distilling of the purifying dew*; they spoke of it not as an immersion. As to the manner of performing baptism, even when they generally practised immersion, they did not always do so, and of course never deemed it essential. What is the inevitable conclusion from these facts? That they did not consider the word immerse, or the word submerge as equivalent to the word baptize: and that a substitution of these words for that would not be an adequate faithful translation.

Here, then, we have the judgment of the ancient church with regard to the propriety of transferring the word in question: and that judgment founded upon the conviction that neither of their existing words would truly and adequately express the true idea of Christian baptism.

This was the judgment of the Christian church in the time of Jerome: and in his days the use of baptizo, as a common Latin word, was a custom, whereof the memory of man ran not to the contrary—as a practice in which all Christians who spake the Latin language acquiesced and undoubtingly agreed. THE TRANSFER WAS, WITHOUT ANY ground for doubt of which I am informed, MADE IN THE DAYS OF THE APOSTLES THEMSELVES. It is not, as Mr. Woolsey's book, and the Report of the Baptist Bible Society would lead those to suppose who are not otherwise informed, a *recent invention*, to oppose the Baptists, and "to *conceal* a part of God's revealed will from the nations of the earth, in a *dead language*, with the view of promoting party designs, and of preventing men from knowing his will and their duty and obligation to obey him."

STRANGE REPRESENTATIONS.

Mr. Woolsey says, p. 202, "Indeed I am compelled

to say, that it is a most visionary plea, to which our Pedobaptist brethren have resorted, to represent the land of Canaan, in the times of Christ and his apostles, as a barren, sterile, sandy desert, having neither *fountains nor rivers of water*!"

When—where have Pedobaptists "resorted" to this "plea?" When—where have they "*represented the LAND OF CANAAN, in the times of Christ and his apostles, as a BARREN AND STERILE DESERT, having neither fountains nor rivers of water?*" Can Mr. Woolsey tell us when, or where such representations have been made? I have neither heard all that Pedobaptists have said, nor read all that they have written. I cannot here affirm a universal negative, and say that *no* Pedobaptist has *ever* resorted to such a "visionary plea," and made such a representation of the land of Canaan. But I must be allowed to express my doubts; and to call upon Mr. Woolsey to substantiate this allegation, or to retract it as injurious and untrue. Nor will it be sufficient to show that *one* or *two* have at some time made such representations of the land of Canaan. Mr. Woolsey affirms it of "*our Pedobaptist brethren:*" by which we must understand him, either that such representations are *commonly* made by Pedobaptists, or by a sufficient number of Pedobaptists of intelligence and standing, to fix the charge upon the Pedobaptist community in general.

He describes us as making these representations of the land of Canaan in direct and wanton contradiction of the Scriptures, which speak of Palestine as "chosen before all other portions of the earth, for its fertility and its abundant resources of every kind, *especially those of water!*" and adds, "Alas! what liberties men take with the Bible! Sprinkling must be supported at the expense of every real truth of holy religion! The Bible must be contradicted,

its sense must be frittered away, and every thing expunged from the sacred page, which comes in competition with this Darling—a legitimate offspring of the Church of Rome, but now NURSED in the lap of Christianity.” He finally concludes the subject by saying, “I am at a loss to know how an enlightened Christian can advocate sprinkling for one moment, unless it be on the ground to which Mr. Henry alludes, when he says, “*How often are the prejudices of bigotry held fast against the clearest discoveries and plainest dictates of divine truth !*”

These are serious charges—a serious impeachment of our honesty and truth ; charges based upon the allegation that we have “represented the land of Canaan in the times of the apostles, as a barren, sterile, sandy desert ; having neither fountains nor rivers of water.” If such representations have been made by Pedobaptists, again I say, let them be shown.

Again, on p. 181, Mr. Woolsey says, “And yet an attempt is made to support sprinkling, by imposing upon the credulity of the young and unskilled in ancient geography, in making them believe that there was not water in and about Jerusalem and Damaseus, *which would admit of immersing a human being.*”

This will doubtless be a piece of news to the Pedobaptist world. *Who* has made such an “attempt ?” Who is it that is guilty of this monstrous endeavor to impose upon the credulity of the young and the unskilled in ancient geography ? The Pedobaptist world will stand in doubt who it is that has done this till Mr. Woolsey shall tell us. If he fails to tell us, he must pardon us if we stand in doubt whether what he has told us be true ; for it sounds very strange and improbable to our ears. We shall not deem it a clearing up of this matter, to refer us to what has been said of the region where John was bap-

tizing, when the Scripture says of him, "John did baptize in the wilderness:" for both Scripture and historians, and recent travelers, have put that matter beyond debate; that that part of the valley of the Jordan was—and still is—a wilderness, to a remarkable extent, without fountains and springs of water. Mr. Woolsey is not here speaking of the wilderness, *but of the region "in and about Jerusalem and Damascus:"* and he introduces the passage which I have cited, in connection with Paul's baptism which occurred at the latter place.

Mr. Woolsey says, p. 199, "Were it right *to suffer sin upon a brother* I would gladly draw the mantle of oblivion over the entire course by which sprinkling, and infant sprinkling are kept alive in the Christian church." He tells us, p. 134, of "some of our friends, who are at the laboring oar night and day to make *sprinkling* answer for *immersion* in the rite of baptism, and to *keep their consciences in a state of tolerable rest.*" He says, p. 135, "Is it not *pitiful in the extreme*, that such efforts should be made to avoid following the lowly, yet delightful footsteps of Jesus." And he asks, p. 136, "What shall we say, what must we think of those who, professing to be acquainted with the Greek tongue, venture to assert that baptize does not mean to dip or immerse in the Hebrew-Greek? A learned Presbyterian," he says, "has answered this interrogation."

Whether the words of the learned Presbyterian are to have any just application to these allegations concerning the Pedobaptist representations of "Palestine," and of the region "in and about Jerusalem and Damascus," must be determined according to the success or failure of Mr. Woolsey in substantiating these grievous charges. But the following is his quotation from the learned Presbyterian:—

"One who argues in this manner, never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better; yet a *candid mind* will always disdain to take the help of FALSEHOOD, even in the support of truth."

JOHN BUNYAN.

I shall close my remarks on Mr. Woolsey's book, so far as concerns the *mode* of baptism, by noting how he uses the name of Bunyan; as a specimen of the appeals to prejudice, in which his book abounds.

On p. 148, Mr. Woolsey says, "About the time that Mr. Baxter wrote his 'plain Scripture proof,' the great and good John Bunyan, a Baptist, of whom the world was not worthy, was confined in prison for the space of twelve years. Many a Baptist suffered even unto death for Christ's sake and the Gospel."

What has the character or conduct of Baxter or of Bunyan to do with the question at issue? Nothing at all. Had they both been kings or slaves, saints or pirates, angels or devils, it would bear nothing on the question whether immersion is the only baptism, or whether infants are to be baptized; yet such inuendos as Mr. Woolsey has made with regard to Baxter and Bunyan may work upon the prejudices of people, and so *answer a purpose*, even if they aid nothing in determining the truth.

But what are the facts with regard to Baxter and Bunyan? Not at all as Mr. Woolsey's inuendo would lead people to suppose. Bunyan was not persecuted or imprisoned for being a *Baptist*, but for being a non-conformist; and that under the same laws, and by means of the same persecutors as those by which Baxter himself was again and again imprisoned, shut out from preaching ten

years together, driven from home, harassed with informations, fines, warrants of distress, persecuted with slander, brought before magistrates and courts, committed to the tender mercies of a trial before the inhuman Jeffries; again, and yet again harassed, distressed and imprisoned; and so he dragged out his life, amid the sufferings of a body enfeebled by disease, and the distresses brought upon him by persecution, till near the time when his exhausted nature found rest in the grave. Bunyan and Baxter suffered under the same persecuting laws by which two thousand faithful Pedobaptist ministers were turned out of their livings, and driven away from their work, and otherwise distressed, for *non-conformity* with the Episcopal, the established church of England. Baxter had been offered a Bishopric, and might have lived in quiet and rolled in splendor had he been a less conscientious and a less holy man.

Mr. Woolsey says that John Bunyan was confined in prison "about the time that Mr. Baxter wrote his 'Plain Scripture Proof.'" Baxter's "Plain Scripture-Proof of Infant Baptism," was written about the year 1649. Bunyan entered the ministry in 1656. His arrest and imprisonment was in November 1660, soon after the restoration of King Charles II.

Bunyan gives a detailed account of his arrest, examination, trial, and imprisonment. He records his examinations in the form of dialogues; and from these it does not appear that either Bunyan or his persecutors thought that his being a *Baptist* had the slightest concern in procuring his arrest and imprisonment. Bunyan says, concerning his bill of indictment, "The extent thereof was as followeth: That John Bunyan of the town of Bedford, laborer, being a person of such and such conditions, he hath (since such a time) *devlishly and perniciously abstained from coming*

to Church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King."*

But to say nothing about persecution, with what sort of reasoning can Mr. Woolsey pretend to make capital stock out of the name of Bunyan? "Bunyan was a Baptist." True, he was so; but such a Baptist as Mr. Woolsey and the close communion Baptists would visit with censure and church discipline, even to excommunication, were he now alive and within their pale. John Bunyan was not a close communion Baptist; any more than the celebrated Robert Hall, of whom a close communion Baptist minister said to me not long since, "*He was not of our denomination.*" John Bunyan joined an open communion church, which, says his biographer Philip, "was not wholly a Baptist church." Says Philip, p. 312, "Bunyan was not much indebted to them (the Baptists,) as a body." Individual churches and ministers did much for him and his family, and the Calvinistic section of the body duly appreciated his orthodoxy, but neither the general nor particular Baptists cared much about him. Both abetted some of their chief men in lessening his fame and influence. "They called him a Machiavelian, a man devilish, proud, insolent, and presumptuous. Some compared him to the devil; others to a bedlamite; others to a sot; and they sneered at his low origin, and the base occupation from which he had risen."

All this Bunyan suffered from the Baptists, "*for advocating and preaching open communion.*" Bunyan,

* Philip's Life and Times of Bunyan, p. 246.

however, was of a magnanimous disposition, and could appreciate heroism even in those who abused him. "I forgive Mr. Kiffen," says he, "and love him never the worse for what he hath done in the matter of those *unhandsome brands* that my brethren have laid upon me, *for saying that the church of Christ hath not warrant to keep out of her communion a visible saint.*"

Says Philip, p. 318, "All sufferers for conscience' sake were dear to Bunyan, and hence he grouped them together in his kind appeals to them; and his appeals had weight after the publication of his *PILGRIM*. That book opened many *hearts* to him amongst the strict Baptists, although it relaxed none of their strictness. Christian and Hopeful were admitted into *full* communion in all their churches, although *John Bunyan* was shut out."

MIS-STATEMENT OF THE ARGUMENT FOR INFANT BAPTISM.

On p. 238, Mr. Woolsey professes to examine "THE MOST POPULAR ARGUMENTS, UPON WHICH OUR PEDOBAPTIST BRETHREN REST THE VALIDITY OF INFANT BAPTISM."

His first section under this chapter, has the following caption: "*The validity of Infant Baptism is urged and thought to be established, on the ground of its being taken for granted, without any express command in the New Testament.*"

Under this he says, "Strange as it may appear, the validity of infant baptism is urged on the very ground that Baptists reject it. We reject it because not commanded in the Bible. *They hold to it because not commanded, but taken for granted.*"

He goes on:—"The silence of the New Testament quite sufficient to establish infant baptism!!! How strangely do men reason when they want for solid and

substantial testimony! Who could have thought that a doctor of divinity should have, at this enlightened day, employed *logic* so singularly strange, and at war with every acknowledged principle of correct reasoning!!”

“Plead the validity of a practice on the ground of the *entire silence* of Scripture!!! What a principle this for Protestants of the nineteenth century!!”

“Shall the absence of all evidence be made the best of evidence?”

He likens the argument to the proceeding of a court, when the accuser fails to bring forward any testimony to establish the charge,—condemning a person *because* there is no evidence against him;—“*making the entire absence of all testimony against you quite sufficient to establish the groundless charge!!!*” This illustration he pursues to some length, and then says, “*And yet this is precisely the kind of argument which our Pedobaptist brethren employ in justification of infant baptism.*”

Now every person who has ever been familiar with the arguments for infant baptism knows that this is an entire misrepresentation and a most injurious one.

Mr. Woolsey here refers to Dr. Miller of Princeton, and represents him as “making the entire absence of all evidence the best of evidence;” and “pleading the validity of a practice ON THE GROUND of the *entire silence* of the Scripture.”

Now when Mr. Woolsey made this representation, he doubtless had Dr. Miller’s book before him, as he quotes Dr. Miller’s words. He must have known then, that immediately before the words which he has quoted, Dr. Miller lays down the following *heads* of argument, and largely and ably maintains and illustrates them; viz.

1. “Because in all Jehovah’s covenants with his professing people, their infant seed have been included.”

2. “The close and endearing connection between pa-

rents and children, affords a strong argument in favor of the church-membership of the infant seed of believers."

3. "*The actual and acknowledged church-membership of infants under the Old Testament economy, is a decisive index of the divine will in regard to this matter.*"

4. "*It is equally certain that the church of God is the same in substance now that it was then.*"

5. "*If infant's were once members, and if the church remains the same, they undoubtedly are still members, UNLESS SOME POSITIVE ENACTMENT EXCLUDING THEM CAN BE FOUND.*"

6. "*Baptism has come in the room of circumcision.*"

7. "*We find the principle of family baptism again and again adopted in the apostolic age.*"

8. "*We cannot imagine that the privileges and the sign of infant membership, to which all the first Christians had been so long accustomed, COULD HAVE BEEN ABRUPTLY WITHDRAWN, without wounding the hearts of parents, and producing in them feelings of revolt and complaint against the new economy.*"

9. "*Although the New Testament does not contain any specific texts, which, in so many words, declare that the infant seed of believers are members of the church in virtue of their birth; yet it abounds in passages which cannot reasonably be explained but in harmony with this doctrine.*"

10. "*Finally; the history of the Christian church FROM THE APOSTOLIC AGE, furnishes an argument of irresistible force in favor of the divine authority of infant baptism.*"

All these propositions Dr. Miller largely expands and ably argues. He then unfolds the supposition which our Baptist brethren are by their system obliged to take for granted;—"That, after the children of God had been for

nearly two thousand years, in the enjoyment of an important privilege,"—"it was suddenly, and without explanation set aside; that on the opening of the New Testament dispensation, a dispensation of larger promises, and of increased liberality, this privilege was abruptly and totally withdrawn;—* * * that all this took place without one hint of any reason for it being given; without one syllable being said, in all the numerous epistles, by any one of justification or apology, for so important a change! Nay, that instead of such notice and explanation, a mode of expression under the new economy, should be throughout used, corresponding with the former practice, and adapted still to convey the idea that both parents and children stood in their old relation, notwithstanding the painful change! Is this credible! Can it be believed by any one who is not pre-determined to regard it as true?"

Having set forth this consideration with great force, Dr. Miller adds, "I must say, my friends, that to my mind, this consideration, were there no other, is conclusive. Instead of our Baptist brethren having a right to call upon us to find a *direct* warrant in the New Testament, in favor of infant membership, we have a right to call upon them to produce a direct warrant for the *great and sudden change* which they alledge took place." And then follow the words quoted by Mr. Woolsey; "*If it be as they say that the New Testament is silent on the subject, this very silence is quite sufficient to destroy their cause and establish ours.*"

Every one will perceive that Dr. Miller builds his argument, not UPON the entire silence of the Scripture, concerning infant baptism; but upon *circumstances and considerations*, which, IN the entire silence of the Scripture with regard to "a *direct* warrant," are decisive proof. *These institutions and records subsisting in the word of*

God ; the "very silence of the New Testament," which the Baptists alledge, "is quite sufficient to destroy their cause, and establish ours."

That this is Dr. Miller's argument, I think no one can fail to see. He has not spoken in language which can be misunderstood, unless it be violently torn out of its connection and perverted in such a manner as to make him *seem* to say what, if his words be taken in their plain import and in their connection, he certainly has not said.

But is this pleading the validity of infant baptism "on the ground of the entire silence of the Scripture?" Is this "making the *absence of all evidence*, the best of evidence?" Does Dr. Miller plead, or admit the "absence of all evidence" as establishing infant baptism? Yet such is the representation which Mr. Woolsey first made to his people from the pulpit, and which he has now with their formal sanction, deliberately published to the world.

After making this representation, Mr. Woolsey has another section under the following caption : "THE VALIDITY OF INFANT BAPTISM IS PLEAD FOR AS OF DIVINE APPOINTMENT, BECAUSE THERE IS NO PROHIBITION AGAINST IT." This section he commences thus : "And has it come to this ? Shall we hold our peace and forbear uttering our decided disapprobation against innovations into the Christian church because they are not forbidden ? Shall we tamely submit to every practice which the ingenuity of man may invent, because not interdicted in the Bible ?"

Is this the truth ? Is it the *whole* truth ? Is it all that is *essential* to the truth *in this matter* ? Can Mr. Woolsey be ignorant that no Pedobaptist has based an argument for infant baptism, upon the *simple absence of prohibition* ? Can he be ignorant, that we have uniformly based our arguments upon *positive institutions of God* ; upon *authentic records of the Holy Ghos'*, indicative of the practice of the apostles ;—

GUMENTS, *in the absence of prohibition*, lead, as we think, to the inevitable conclusion that infant baptism was ordained of God!

QUOTATION FROM DR. WOODS.

Under the foregoing section, Mr. Woolsey quotes Dr. Woods, p. 248, as though Dr. Woods had explicitly given up all claim either to a Scriptural warrant, or to Scriptural evidence for infant baptism. The quotation is thus: "And Dr. Woods, an associate of Professor Stuart," (whom he has just quoted in a similar manner) "says: 'We have no express precept or example for infant baptism, in all our holy writings.'"

Dr. Woods indeed uses this language. But the scope of Dr. Woods' argument lays an emphasis here on the word "EXPRESS;" and to make Dr. Woods say so much as is here quoted, and say no more, is to make him bear a witness precisely the reverse of what Dr. Woods believes, and most strenuously and ably maintains to be the truth. Mr. Woolsey knows full well, that the work of Dr. Woods from which these words are taken, was written for the express purpose of proving *from the Scriptures* the divine authority for infant baptism. Mr. Woolsey knows full well that Dr. Woods most formally takes his position in the following words:

"But I shall now proceed to argue the point FROM THE INSPIRED RECORDS, JUST AS THEY ARE. My position is, that the *Scriptures of the New Testament*, understood according to just rules of interpretation, *imply that the children of believers are to be baptized.*"

In the Preface to his work, Dr. Woods says, "The reader will perceive that the doctrine of Infant Baptism is a doctrine which I very seriously believe, and which I feel it to be my duty earnestly to maintain. He will per-

ceive too, that the doctrine is dear to my heart, and is associated in my contemplations with the most sacred truths of religion, and the most precious interests of Christ's kingdom. My manner of treating this subject is not the result of haste, but of repeated and long-continued investigation." "For many years in the earlier part of my life, I had a decided prepossession in favor of their" (the Baptists') "peculiar sentiments on the subject of baptism; and they have a right to inquire for the reasons of my present belief. I here frankly give them my reasons."

In bringing forward Dr. Woods for the authority of his name, his learning, his integrity,—in testimony; in adducing him as a witness in this cause, Mr. Woolsey was bound, in common honesty, to quote so much of his words as would at least let him *speak the truth* as touching his opinion on the matter in question; and not just so much as would cause him to be understood as saying the reverse of what he means. To quote him in part, and to suppress what is *essential* to the truth as touching his knowledge and belief, is an injury to Dr. Woods, a fraud upon the public, an offence against the truth; which ought to be deemed a high moral misdemeanor by the whole Christian world, and deserving of solemn rebuke from the church of God. Whether Mr. Woolsey has done this, or whether his quotation has dealt justly with Dr. Woods and with the truth, I leave those who will examine the scope of the section in which the quotation is made, and the connection in which the words are quoted, to judge. I am unable to understand Mr. Woolsey here as quoting Dr. Woods in any other way than as though Dr. Woods admitted—and intended to admit—that "*Baptism must not rest upon the instructions of the word of God;*" while it is certain that Dr. Woods holds and teaches the very reverse of this.

QUOTATION FROM BAXTER.

In a similar manner, p. 272, 273, Mr. Woolsey, in speaking of the "*order*" of teaching and baptizing, as bearing upon the question of infant baptism, quotes Richard Baxter, (among others) in such a way as to make Baxter throw his testimony against the propriety of baptizing infants. The quotation is long. In the first part of it, Baxter shows that the work of the apostles is "first" by teaching to make disciples; the "second" work to baptize; the "third" to teach them all other things which are afterward to be learned in the school of Christ. Mr. Woolsey having quoted his words so far, says—" [observe what follows]" "To condemn this order, is to renounce all rules of order; for where can we expect to find it, if not here? I profess my conscience is fully satisfied with this text, that it is one sort of faith, *even saving*, THAT MUST GO BEFORE BAPTISM; and the profession whereof, the minister must expect."

Now here is the opinion of Richard Baxter, and a sound one,—on a certain point; viz. whether *adults* are to be baptized before they have saving faith? No: says Mr. Baxter: my conscience is fully satisfied that they must not.

Mr. Baxter says this of *adults*. Mr. Woolsey brings it forward for the purpose of throwing the mighty name of Baxter into the scale against *infant* baptism. But would Baxter say this of *infants*? By no means. He is a most strenuous defender of the divine authority for infant baptism. He maintains that, "God never had a church of which infants were not infant members, since there were infants in the world." He published a book which he entitled "*Plain Proof of Infant Church Membership and Baptism*;" and nineteen years afterwards, another book

entitled "More Proofs of Infant Church Membership and consequently their rights to Baptism." A Jew might have argued concerning circumcision, as Baxter has argued concerning baptism ;—that *adult* Gentiles must believe in the God of Abraham, and profess hearty submission to his word, before being *circumcised* ;—and that to "contemn this order," would be to "renounce all rules of order." But would it follow from this, that the same Jew believed that the *infant children* of the seed of Abraham were not to be circumcised till they could first be instructed and believe ? Would it be honest, to cite that Jew as a witness against an ordinance which he held as undoubtedly divine, because of his argument concerning the "order" of *adult* believing and being circumcised ? Would it be accepted as a justification of the act of quoting that Jew for such a purpose, to plead that he was quoted simply concerning the "order" of circumcision ? Would not the reply be obvious, and such as preclude the possibility of justifying the quotation :—"The Jew was speaking concerning the order of "adult" circumcision : you, by quoting his words with reference to the order of "*infant*" circumcision, have misquoted him and perverted his meaning : making him bear witness against that which he held as undoubtedly an ordinance of the Most High God.

CLAIM TO CONFIDENCE ON THE SCORE OF QUOTATIONS
FROM PEDOBAPTIST AUTHORS.

Mr. Woolsey says, in his Introduction, "The many honest concessions of some of the most able and learned Pedobaptist authors cited in this work, constitute one of its distinguishing peculiarities, and cannot fail to recommend it to the confidence of others."

The quotations from Pedobaptist authors do indeed constitute one of the distinguishing *features* of the work,

but scarcely one of its distinguishing *peculiarities*. This manner of quoting Pedobaptist authors, is not an *original sin* in Mr. Woolsey; nor is he altogether *peculiar*—either in the number of quotations, or in the mass of the particular quotations which he has made. Thus the quotation from Baxter is a quotation of a quotation. Mr. Woolsey sets it to the credit of Booth's "Pedobaptism Examined." It is found in Pengilly, in Jewett,—and,—indeed I know not by how many Baptist writers it has been quoted over and over again. Pengilly is in great part made up of such quotations, and in many cases the very identical quotations. The tract "Peter and Benjamin" of the Baptist General Tract Society, makes Peter say, "I have read the *ample concessions* of more than *eighty* Pedobaptist writers." This has been a favorite method of arguing among our Baptist brethren. But it remains to be seen whether such quotations as we have examined "can" or "cannot fail to recommend" Mr. Woolsey's book "to the confidence of others."

It is to me a matter of wonder, that our Baptist brethren should not have seen the fallacy of an argument built on the supposition that such men as Baxter, Miller, and Woods, in arguing most strenuously for practices which they felt bound to observe as the ordinances of God, should have openly and explicitly given up the very thing for which they were contending. Mr. Woolsey seems to have felt this difficulty, and to have endeavored to account for so strange a thing. (Introduction, p 7). But after our examination of these quotations, I leave it for the reader to judge whether there be not *another* reason why it has come to pass, that these distinguished Pedobaptists should *seem* "to bear," as Mr. Woolsey says, "the most decided testimony against their own cause."

CHOICE OF WITNESSES.

"On no point," says Mr. Woolsey, "do I appeal to Baptist authors, in support of what I advance." "The honest concessions of Pedobaptists themselves" * * * "have been the human testimonies adduced in support of what I attempt to advance. Added to these, I have on a few occasions, called in some *disinterested* witnesses, as for instance, a Jew, and a QUAKER, and an INFIDEL, who with an *unbiassed mind* testify in favor of what I teach."

A Jew, a Quaker, an Infidel, unbiassed witnesses! As though a Jew and an Infidel would be deeply interested in obtaining accurate knowledge of the ordinances of a religion which they would destroy! as though these would be either competent or credible witnesses, concerning Christian ordinances and Christian truth; or be very conscientious and tender in giving a testimony in favor of *pure* Christianity, rather than in favor of those things which would corrupt it and throw an odium upon the great majority of its professors!

We cannot admit that these men are either more competent, or more unbiassed, or more credible, than men who with the fear of God before their eyes, make it a matter of eternal consequence, carefully and prayerfully to study the word of God. Nor does it matter to us what any man's testimony is. We go to the word of God. We say to every man—"To the law and to the testimony." What is written there? We should deem it no addition to the ground on which rests our faith, if all the Baptists in the world should come over and bear a most hearty and decisive testimony of their *opinion*, that sprinkling is baptism, and that infants are to be baptized.

ABUSE OF INFANT BAPTISM.

Mr. Woolsey says, p. 259, that infant baptism "is regarded as possessing a saving power. From its first introduction *to this day*, Pedobaptists OF ALL NAMES have ascribed to it a sanctifying and saving importance. *Oft* years, I know, when so much light has been reflected, and so many invincible arguments urged against infant baptism, and against its saving power, there has been a *modification*. Some Protestant churches say *but little* about its being necessary to salvation."

The Congregationalists of New England—to say nothing about the Presbyterians—will deem this a very strange representation of their faith concerning infant baptism. With regard to us, at least, it is not true. We have not, "ascribed to it a sanctifying and saving importance: we do not say even a "little" about its being "necessary to salvation." But Mr. Woolsey goes on, p. 260, to speak of the "importance" which even *Protestant Pedobaptists in this favored land* attach to infant baptism." Without changing the subject at all; without the slightest intimation that he means anybody else than "Protestant Pedobaptists in this favored land," he says, "*And in some places even the dead have been sprinkled, with the hope of benefiting their souls.*" Is it possible that Mr. Woolsey thinks such a charge upon Protestant Pedobaptists, in this favored land, will be believed without some proof; or, at least, without some specification of the time, place, and persons—when, where, and by whom such things were done?

But all these allegations, true or false, are mere special pleading, and are urged upon a false issue. Granting that infant baptism has been grossly abused—granting that many have most superstitiously attached to it a saving import-

ance—granting that, in some places, even the dead have been sprinkled with the hope of benefiting their souls—does all this weigh at all upon the question, whether infant baptism is an ordinance of God? Shall we renounce what we hold as a divine institution because it has been superstitiously abused? Shall we burn our Bibles, because some have “wrested the Scriptures to their own destruction?” Such allegations of superstition and abuse are equally valid against all baptism; for the time was when a large share of the ancient church thought baptism a regenerating and saving ordinance; and so thinks, at least, the church of Rome at the present day. Must baptism, therefore, be scouted away, from the church of God, because it has been superstitiously abused.

INFANT BAPTISM AND THE RIGHT OF PRIVATE JUDGMENT.

Mr. Woolsey has a section, p. 322, under the following caption: “INFANT BAPTISM DEPRIVES THE SUBJECT OF THE RIGHT OF PRIVATE JUDGMENT, AND THEREFORE IS CONTRARY TO THE WORD OF GOD.”

“Who but admires,” says he, “those noble and evangelical sentiments of the framers of the Declaration of American Independence, “That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are, life, *liberty*, and the pursuit of happiness.”

“Our parents,” says he, “have not the right to *take advantage of our infancy*, and then and there impose upon us what shall fetter our conscience when come to years of accountability.”

Mr. Woolsey, in his zeal against infant baptism, has here unconsciously run into a principle from whose inevitable consequences he would doubtless recoil with horror. The last and most mischievous from which infidelity

has assumed, is—like the demagogues of the French Revolution—to raise the cry of “Liberty and Equality!”—liberty and equality, not simply between man and man, but between parents and their children. Their notion of liberty and equality is, that children are to be left to grow up with nothing to bias their judgment, or to bind their conscience, as to the being of God—as to religious truth or duty—or as it regards a future state and a day of judgment. To teach children that there is a God, is “taking advantage of their infancy,” and “destroying their inalienable right” of deciding for themselves “when they come to years of discretion!” To teach them the Catechism, or to teach them that the Bible is from God, is “then and there to impose upon them” what shall bind their conscience to that faith and practice in religion concerning which they had not the liberty of choosing!” Nor do these infidel demagogues content themselves with destroying religion alone, children must be left to judge, when they are come to years of discretion, with no early bias to the contrary, whether there shall be any government or law—whether oaths are binding—and, whether falsehood, thieving, fraud, perjury, and murder, are not just as virtuous and praise-worthy as anything else. We must leave our children unbiassed on all such subjects. It is not for us to “train them up in the way they should go;” at least we must not train them to this by any *moral* principles that will *bind their conscience* to truth and righteousness; for this is to destroy their “inalienable right” of judging for themselves. In brief—we must teach our children nothing on matters of truth and duty, save sheer infidelity.

But Mr. Woolsey would by no means admit of our application of his principle to such an extent as this. On the contrary, he declares, p. 325, “As soon as practicable the juvenile mind should be imprinted with the word of

God, and be made to feel the weight of its own responsibility. Parents, and all entrusted with the care of children, are under the most solemn obligations to 'bring them up in the nurture and admonition of the Lord.'

How does Mr. Woolsey relieve himself from the apparent inconsistency between the *principle* which he has laid down and the *precept* which he here inculcates? He makes a distinction between the *externals* and the *internals* of religion.

"But," says he, "to *infringe* upon the *rights of conscience*, in relation to the *EXTERNALS* of religion, comes not within the province of any man." What! Does nothing "bind the conscience," unless it be something belonging to the *externals* of religion? What ground, in reason or in Scripture, for making the *externals* of religion thus pre-eminently sacred? "But," says Mr. Woolsey, "to sprinkle an infant babe, and then, as that child is verging on to mature years, to tell it, again and again, that it has been baptized, is one of the most *despotic acts* of which man is capable. It is *tyranny* of the worst kind—tyranny in religion!!—tyranny over the conscience of an accountable being!! It is forestalling that faith and practice which belong to ripened manhood, by an ecclesiastic imposition, practised upon the subject in the hour of unconscious infancy!!—It is overstepping the bounds both of reason and revelation!!

It appears to me that Mr. Woolsey here builds a long and fiery argument upon a distinction without a difference. Does not *prayer* belong to the *externals* of religion? Is it "despotism" and tyranny in religion, to teach a child to pray? Does not the observance of the *Sabbath* belong to the *externals* of religion? But is it "despotism" so thoroughly to teach the child to "remember the Sabbath-day to keep it holy," as to make it binding upon his conscience

when he comes to years of discretion ? Attendance upon public worship belongs to the *externals* of religion ; but is it “ one of the most despotic acts of which man is capable,” to train up our children to a conscientious attendance upon the public worship of God ?

It is difficult for me to understand how an *external* of religion is a more despotic bond upon the conscience than an *internal* principle : how it should be a greater interference with the rights of conscience to teach a child that infant baptism is an ordinance of God, than to teach him to hold it in abhorrence as not an ordinance of God : how it should be despotism to teach him that sprinkling is scriptural baptism, more than it should be despotism to teach him that immersion is scriptural baptism. If we teach our children any thing false in religion, and they discover it when they come to years of discretion, it is their duty to throw it off : nor is it possible for me to conceive how they are any more bound in conscience by an unscriptural *external* of religion, than by an unscriptural article of faith.

God, of old, commanded parents to *circumcise* their children. Did He command them to do that which was “ infringing upon the rights of conscience ?” Was the circumcision of a child “ one of the most” *despotic* acts of which man is capable ? Was it tyranny in religion ? And did not circumcision belong as truly to the *externals* of religion as baptism ? How would it have sounded, for a Levite set to instruct the people in the word of the Lord, had he said to the fathers and mothers in Israel, “ The table of the ten commandments teach to your children diligently, in the house and in the way ; when thou liest down and when thou risest up : imprint the word of God upon the juvenile mind ‘ from its earliest dawn ;’—but *circumcision* ! that belongs to the *externals* of religion ;

and 'to *infringe* upon the *rights of conscience* in RELATION TO THE EXTERNALS of religion, comes not within the province of any man.' 'Parents have not a right to take advantage of infancy, and then and there impose upon infants what shall fetter their consciences when come to years of accountability.' 'To circumcise' an unconscious babe, and then, as that child is verging on to mature years, to tell it again and again that it has been 'circumcised,' is one of the most despotic acts of which man is capable !"

How would it have sounded for a Levite, set to teach the people knowledge, had he begun to harangue the children, with regard to circumcision, in the words which Mr. Woolsey has employed with regard to infant baptism ? "Nothing can be more foreign" to Judaism "than to deprive us of such liberty, either by despotic power, or by *taking advantage of us* at a time when we are not aware of what is being imposed upon us." What would have been thought of that Levite, had he addressed those who had broken away from the covenant of circumcision in the words which Mr. Woolsey has spoken of those who have renounced their infant baptism : "Some there are, who, triumphing over all opposing obstacles, assert their rights—their liberty of conscience in things of religion"—"fearless of what man can do unto them. But others, less courageous, are held in bondage."—"To such let me say," * * * "No one has a right to impose upon you any act of religious worship without consulting your pleasure." Does Mr. Woolsey mean to go as far as to say that no man should "command his household after him—to keep the Sabbath day, or to attend upon the worship of God—unless he has first consulted his child whether it be his '*pleasure*' to be trained up like a heathen, or in the fear of God ?" But let us listen fur-

ther. "Nor should children feel themselves under *the slightest obligations to be governed by what their parents did to them in infancy.*"

By using the words "to them," instead of "for them," Mr. Woolsey here artfully leads the minds of the young to contemplate the meaning and importance of their baptism as lying in the *act* done to them, instead of lying in the *covenant* claimed for them; the *obligations* of the parent acknowledged and assumed, and the *import* of the baptism as a seal by which God claims that child as his servant, and challenges of him forever the love and reverence which he owes to his father's covenant God. Mr. Woolsey would exhort our children to consider their parents as tyrants and usurpers; to regard their baptism as the imposition of a burden; to reject the covenant and its promised blessings; to cast away these solemn cords of duty from them; and to do what in them lies, that a father's faith, and a mother's prayers and tears, and all our solemn admonitions to our children,—so far as that faith, those prayers, and admonitions pertain to the covenant of God,—may all be defeated, and entirely cast away. To believing parents, who have humbly claimed for their children the seal of their covenant, I would say, can you, in faithfulness to your covenant, or without perilling your fondest hopes, abet your children in waiting upon such instructions as these? Mr. Woolsey has at least done us and our children this service: He has given us full warning that, by means like these,—by ridiculing infant baptism as popery—by denouncing it as tyranny—by exhorting our children to break away from the instructions and covenant of their fathers,—he will endeavor to undermine and defeat the influence of parental instructions, and turn away our children from what we hold dearer than life—the covenant of our God.

Mr. Woolsey lingers long and fondly upon this theme. He rings the changes upon the words "liberty," "rights," "tyranny," "despotism," "Church and State;" as though these cant phrases, by which demagogues have so long appealed to the vilest passions of humanity, and which have been used till they are well nigh worn out amid the strife of party politics, could have the least possible bearing upon the question whether infant baptism is of scriptural authority; or the least possible influence in persuading us to abandon the truth and ordinances which we hold as most undoubtedly the truth and the ordinances of God. Thus, p. 326, he stigmatizes the practice of infant baptism as tending "equally to *monarchy* and superstition; and alike unscriptural and unfriendly both to true religion and *civil liberty*." He declares, p. 329, that, by the practice of infant baptism, "the foundation of civil and religious liberty is greatly endangered, and *must* eventually, in this country, as it has done in all other countries, *give place to a full ecclesiastical and legal establishment*." He goes on in enforcement of the same argument, p. 330, "At no period of American independence has there been greater occasion for alarm respecting our free institutions and religious privileges, than at the present time." He mingles Protestants and Papists together in this matter; alarms the fears of his hearers concerning the efforts of the Papal church to subvert our free institutions, and to build up a Romish church and state establishment; and then tries to transfer those fears, so as to make them bear against infant baptism. It is not against *popery*, as popery, that he is arguing; but he brings in the subject of popery to make it bear against infant baptism. "Think not," says he, "that I am sounding a false *tocsin*. *Nay, this is no unnecessary alarm. It is a sober and fearful reality:*"—and finally winds off this long

and loud alarm by this conclusion : " It is to the interest of Christianity, generally, that infant baptism be laid aside by all the followers of the Lamb of God."

Is it possible that he thinks that infant baptism " must eventually, in this country, give place to a full ecclesiastical and legal establishment ?" Is it possible that he thinks there can be the least danger of uniting church and state in this American land ? Which sect of Protestants entertains the horrid design ? Which will submit to have a sister denomination elevated into the rank and privilege of a national establishment ? Is it the Methodist, the Congregational, the Presbyterian, or the Dutch Reformed, or the Lutheran ? Or is it one of those denominations which respectively claim to be the only true church, and take it upon themselves to *unchurch*,—and two of them, the Papal and the Baptist, to EXCOMMUNICATE,—every other body of Christians, and every other individual Christian, under heaven ? As for the Baptist church, we trust they have no such design, although they are so confidently looking forward and hastening toward the day, when all other denominations shall be swallowed up by the Baptist. We suspect them of no design to unite church and state ; and we should certainly deem it idle to fear such an event, if we could suspect such a design. As for the Papal church, let Mr. Woolsey rest assured, that Protestant Pedobaptists would, to a man, sooner suffer the man of sin to lay our beloved land waste without inhabitant, than ever submit to receive his yoke upon our necks, or see it forced upon the necks of our brethren.

It certainly becomes every lover of truth, godliness, and freedom in this land, to watch narrowly and guard well against the insidious approaches, the dreadful designs, and the destructive tendencies of Popery. But is it possible that Mr. Woolsey thinks that *our* rejecting infant

baptism could in any measure stay the progress of the Papal church in these United States? Would he really advise us to practice according to the conclusions of such a logic as this:—"We fear popery, and therefore we will renounce what we hold most dear and sacred as an ordinance enjoined upon us by God?"

Is Mr. Woolsey ignorant that this political hue and cry which he has raised against infant baptism, is the same that infidels and disorganizers have wielded against all religion in general, and more especially against the Christian religion? Is Mr. Woolsey ignorant that such arguments weigh nothing at all upon the question, "What is true; and what ordinances are sanctioned by the authority of God?" Would he, in earnest, teach Christians to lay aside doctrines and ordinances which they hold as the truth, and the ordinances of God, because unbelievers assail them as "unfriendly to liberty, and tending to promote a union of church and state?"

INFANT BAPTISM AND SOCINIANISM.

Mr. Woolsey endeavors to bring a further prejudice to bear against infant baptism, by alledging that "vast multitudes of Pedobaptists, both in England and in the United States have rejected the divinity of Jesus and embraced Deism."

"Such is the appalling fact," says he concerning the English Presbyterians, "That entire body of Christians in England have become skeptical in their views respecting almost every doctrine of our holy religion; but especially have they embraced deistical sentiments. No longer is Jesus to them a Divine Savior. They have rejected him, as did the Jews before them."* "And how

* That "entire body"—is but a little handful, the pitiful remnant of a sect, the body of whose successors are orthodox and Congregationalists.

painful is the fact," he adds, "that very many of the Congregationalists of New England have embraced Socinianism. Where but a few years since Christ was proclaimed as a Divine Savior, now his Divinity is vilified and held up to the ridicule of infidelity."

Mr. Woolsey intends to have these things weigh against the baptism of infants, and adduces them for that purpose; and yet, "Willing to wound, but yet afraid to strike," he hesitates to affirm that the practice of infant baptism was the cause of this apostacy. He introduces it by saying, "How far the reasoning in favor of infant baptism has prepared the way for so many, of late years, to deny the Divine nature of our Lord and Savior it is impossible for us to know." This is bringing a gun into the field which he is unwilling to stand by. It is *insinuating* an argument for which he is afraid to be responsible. Such an artifice may expose a consciousness both of weakness, and of a lack of sound argument; but we cannot allow it to afford the designed safe retreat. Can Mr. Woolsey point out any sort of connection between infant baptism and Socinianism,—such as shall make the former a cause of the latter? Were the English Presbyterians the only men in Old England who practised infant baptism? Did not the Church of England practise it, and lay vastly more stress upon it than did ever the English Presbyterians? Did not the Wesleyans practise it? Did not the numerous Independents and Congregationalists of England and Wales practise it? How came this universal *cause* to be so limited in its operation? Pray tell. Has infant baptism in these United States always been confined to Massachusetts? What is there in the difference of latitude or longitude that should make the virus work in Massachusetts, and hema it in by the State line so that though spread ever so abundantly abroad, South,

North, and West,—the poison should still work perceptibly scarce any where else than in Massachusetts? What a dearth of argument is this, when one, in searching for matter to urge against infant baptism, is compelled to resort to such miserable logic, such groundless appeals to prejudice as this! Does Mr. Woolsey think that if this controversy must descend to such a mode of argument, that there are no materials to be used against immersionists, with equal justice and with far greater potency? Are there no *Campbellite* Baptists in the land,—basing the entire fabric of personal religion on *immersion*, and a dead faith—a bare historical belief of the events of the Gospel history? Are there no such beings as *Antinomian* Baptists? Are there no *Mormon* Baptists? Are there no Baptists opposed to Temperance, Tract, Bible, and Missionary societies and efforts? We scorn to use such things for the purpose of exciting a prejudice against those evangelical Christians whom we love to call our Baptist brethren. But if we could descend to use such things in argument, and even make out and trace distinctly the process from stickling so much for the mere *mode* of an ordinance to making EVERY THING of an ordinance, would our Baptist brethren receive it in argument for giving up that *form* of the ordinance which they hold as required by the command of God?

THE CONCLUSION OF MR. WOOLSEY'S ARGUMENT.

Mr. Woolsey thus concludes his argument against infant baptism. I shall simply quote it, and let it speak for itself. Whatever of cogency there is in it, let it go altogether unimpaired. Whatever of modesty there is in it; whatever of respect for the wise and good of nine-tenths of the Protestant Christian world, who have examined the subject as prayerfully and as long as Mr. Woolsey, and yet differ from him in their faith and practice,—let all this

appear in its untarnished glory and its unblemished loveliness. I shall simply let Mr. Woolsey speak in his own language, and in his very words.

"What part of parental duty is it, for a father and mother to have a *little water* sprinkled upon the face of an unknowing, *unconscious babe*, and then by prayers and daily effort endeavor to make that babe, when grown to years, believe that it has been baptized? 'Who hath required this at your hands?'

"Where do such parents,—where do Pedobaptist ministers, get a warrant *for preventing rational, accountable beings acting for themselves?* It is time indeed, that such practices, *so well suited to the dark ages, but illy becoming the nineteenth century*, were abandoned by all respecting the Bible as a revelation from God.

"Shall not our Pedobaptist brethren soon be willing to lay aside a practice *so perfectly puerile* and unscriptural? Can it be ideal to anticipate a thing so just in itself, and so much to be desired."

CLAIMS OF BAPTISTS NOT TO BELONG TO THE PROTESTANT FAMILY.

Mr. Woolsey says, p. 63, "Baptists, in *every age* of the Christian Church, have held and maintained, first against the corruptions and innovations of the Romish Church, and latterly against those who *seceded* from her," &c. &c.

On p. 26 he says, "Their blood cries from the earth in every land where the combined powers of church and state could be brought to bear against them for not *submitting to the application of baptism to infants; the saving efficacy of baptism; and the union of church and state.*" He then quotes the poet Montgomery for the purpose of claiming as *Baptists* the little flock who adhered to the truth when,

" Among Bohemian mountains truth retired
 " When Europe languished in barbarian gloom."

In the same manner the American and Foreign (Baptist) Bible Society, say, p. 31, of their Report for 1840, concerning the Waldenses. " They are our brethren, the descendants of these *heroic Baptists* who maintained the truth inviolate amid the rigors of a fierce persecution, while the smoke of their burning blood went up from the valleys of Piedmont, as an acceptable offering unto God." Again in the same Report, p. 75. "*Though not by birth of the Protestant family*, we are left, strange as it may appear, the sole representatives of the great Protestant principle, that the Bible alone, as it *came from God*, is the only binding authority in matters of faith and conscience."

That the Baptists *alone* hold to the great Protestant principle, that the Bible alone, *as it came from God*, is the only binding authority in matters of faith and conscience, every Presbyterian and Congregationalist in the land, to say nothing of other denominations, will know and feel to be a grievous untruth. But it is not with that part of these high pretensions that I have now to do. I believe that history by no means bears out Mr. Woolsey in the assertion that the Waldenses were persecuted for the three things which he alledges as the cause why so much blood of Baptist's "cries from the earth in every land." It was not for refusing "the application of baptism to infants;" nor for denying "the saving efficacy of baptism," nor for opposing "the union of church and state," that even the ferocious Anabaptists fell under the vengeance of the civil power.

As for the antiquity of the Baptist denomination, it is a matter of history, which I believe cannot be successfully disputed, that till the rise of the Anabaptists in the sixteenth century, no sect or body of men was known who

held or pretended that immersion was *essential* to baptism. That the Waldenses, those far famed witnesses and martyrs for the truth, were *Pedobaptists*, is a truth as well established as any truth in the whole range of history. It was for nothing *peculiar* to Baptists in distinction from other Protestants, that they were persecuted. In every thing in which our Baptist brethren are peculiar; their exclusive immersion; their rejection of infant baptism, and their close communion, they are of recent date, and absolutely a new sect in the Christian world.

THE ASSEMBLY OF DIVINES.

A tract, published by the Baptist General Tract Society, widely circulated, still in circulation, and not, so far as I am informed, as yet either suppressed or corrected by the society, asserts, that "As late as 1643, in the Assembly of Divines at Westminster, sprinkling was substituted for immersion by a majority of one—25 voted for sprinkling, 24 for immersion." The import and design of the sentence is to make people believe that immersion had been the common mode in England, and that sprinkling was substituted for it by the Assembly of Divines, on a majority of one, in which 24 voted for immersion *in opposition* to sprinkling.

This has been a very common representation of the matter by our Baptist brethren. It has been reiterated from the pulpit and the press. When the error has been pointed out, the representation has been vehemently affirmed to be true.

In the appendix to his work Mr. Woolsey has copied the Journal of Dr. Lightfoot touching this action of the Assembly of Divines; which journal, he says, he has "subjected himself to no little expense to secure;"—whether for the purpose of correcting the common Baptist repre-

sentation, or of sustaining it, every one must judge for himself.

From the journal of Lightfoot it appears,

1. That the matter in dispute was, "*sprinkling being granted, whether dipping* SHOULD BE TOLERATED WITH IT." This was the form, and the reality, of the question whether to *dip or sprinkle*." The proposition, "It is lawful and sufficient to besprinkle the child," had been canvassed and was ready to vote. But Dr. Lightfoot "spoke against it as being very unfit to vote that it is *lawful* to sprinkle when every one grants it." Whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it." And here, says Lightfoot, "we fell upon a large and long discourse whether dipping was essential, or used in the first institution, or in the Jews' custom."

2. It was not true that 24 voted for immersion, as *opposed* to sprinkling; but, as Dr. Lightfoot says, "so many were *unwilling to have dipping* EXCLUDED, that the votes came to an equality within one." It was not that they wished immersion to be adopted, or even recommended in the Directory; but simply that the directory might not *prohibit* immersion to those who should prefer it. When the proposition was put in such a shape as not to make dipping unlawful, the Assembly *with great unanimity*, declared in their Directory that for the *mode* of baptizing, it is "*not only lawful but ALSO SUFFICIENT, and MOST EXPEDIENT* to be by pouring or sprinkling water on the face of the child, without adding any other ceremony."

3. Nothing at all was finally determined on that vote of 24 to 25. "After that vote," Lightfoot says, "when we had done all we concluded nothing about it, but the business was recommitted."

On the following points, then, the statement of the tract in question is not true:

1. It is not true, that sprinkling was substituted for immersion by the Assembly of Divines.

2. It is not true, that 24 voted for immersion and 25 for sprinkling, as opposing or preferring sprinkling to immersion. All they wanted was, not to *exclude* dipping as unlawful; and as soon as this point was yielded them, they "with great unanimity"—concurred in the vote declaring sprinkling to be 'lawful,' "sufficient and most expedient."

3. It is not true, that the assembly finally determined any thing as touching this matter by a majority of one.

And now when these incorrect statements have been published by the Baptist General Tract Society throughout the country, and reiterated, and reiterated again from the pulpit and the press; and when disputed, vehemently re-affirmed to be the truth; what does Mr. Woolsey do when he has at last discovered what the truth is in this matter? Hear him, p. 350. "My Baptist brethren have been betrayed into a slight mistake, by reason of their quoting Pedobaptist authors who have in like manner been mistaken." "My Baptist brethren!" Does the matter come no nearer home? "*A slight mistake!*" Is this all? "*Betrayed* into it!" "By reason of their quoting Pedobaptist authors!" What Pedobaptist authors? But hear him further. "Justice to that devoted man of God, the late Rev. Dr. Davis, of Hartford, who wrote the tract containing the statement said to be '*vamped up*,' requires me to remark that the case as reported by Dr. Lightfoot, is even worse than it has been represented."

With Rev. Dr. Davis, of Hartford, we have nothing to do, any more than with the pen with which he wrote it, or than with the types with which it was printed. It was I trust, in Dr. Davis an error. I know not that it was ever pointed out to him. The book which speaks of the

story as "*vamped up*," does not, therefore, even mention his name. It complains of the *Baptist General Tract Society*, which continued to circulate that tract; and of the papers and ministers who continued to circulate the statement in question as the truth, long after Dr. Miller, (to say nothing of others,) had published a refutation of the statement to the world.

Let there be no slipping aside from the question, on the part of the Baptist General Tract Society, by taking refuge behind the name of Dr. Davis. Let there be no evading the responsibility of that widely circulated publication by appealing to the sympathy of people for "that devoted man of God," as though we had assailed his "reputation," or even mentioned his name; unless it be true that corporations have no souls," and that ministers and church members may falsify the records of history, and then avoid all manner of responsibility, provided that they only be banded together in a *society*. Let the Baptist General Tract Society answer for the matter. Let them suppress that tract, or alter it so as to make it accord with the truth; and give notice of their doing with suitable acknowledgment to the Christian world.

Does Mr. Woolsey think it any clearing up of this matter to say, that "The case as reported by Dr. Lightfoot is even worse than has been represented?" That is not the question: but, whether the representation is true. To justify this language of Mr. Woolsey—to make it any thing but deceptive, it should be shown, first, that the representation *was true*: then, secondly, it might have been lawful to show that the affair was even worse than the representation. To say nakedly and simply "It was even worse than it has been represented," implies an affirmation of the truth *so far* as represented. Say, if you please, that the Assembly of Divines deserved the epithet of devils

incarnate : if it be just to say so, show it to be just, and we have nothing to reply. But suppose this were done ; what is all this to the question whether "sprinkling was substituted for immersion by the Assembly of Divines ; and that upon a bare majority of one ?"

"Moreover I may add," says Mr. Woolsey, "that Baptists no where have represented that immersion was the *entire mode* at the time when the Assembly convened." Mr. Woolsey is indeed very ingenious in devising ways to "come off" from the difficulty without an ingenuous confession. Does he intend to deny that the Baptists have represented, that as late as 1643, "Sprinkling was substituted for immersion, on a majority of one by the Assembly of Divines at Westminster ?" Does he intend to deny this ? or does he make this remark for the purpose of creating a diversion which shall allow the Baptist General Tract Society to retreat from their position without acknowledging their fault ?

THE AMERICAN BIBLE SOCIETY.

The American Bible Society was organized in 1816 by delegates of several denominations from various sections of the country. Its object was "The dissemination of the Scriptures in received versions where they exist, and in the most faithful, where they may be required." Whatever was to be done by the society was that, and THAT ALONE *which all could unite in doing*. The Scriptures were to be circulated without note or comment. While all could agree in this, it was beyond hope that all could be brought to agree as to the character of any explanatory appendages : least of all to denominational or sectarian appendages. All agreed in our common English version. No one pretended that it was an Episcopal Bible, a Baptist Bible, a Presbyterian Bible, a Methodist Bible, a Qua-

ker Bible, or a Congregational Bible, or a Dutch Reformed Bible, or a Lutheran Bible. All, every where, who spoke the English tongue, regarded it as **THE HOLY BIBLE**; *the Bible of the English language*. There were, moreover, several other old versions, such as the German, the Danish, the Swedish, and several others which no one pretended to call sectarian. Our Baptist brethren think that some of these versions particularly favor them: we think otherwise; with what reason I have shown. At all events, all denominations agreed in the use of them, and this is all that the American Bible Society asks of any version.

But new versions were to be made; and these versions are to be "the most faithful." Who is to be the judge for this Society what versions are the most faithful? Did the Society ever install the Baptists, or the Methodists, or the Presbyterians, as the infallible arbiters, to judge for all the rest, and *contrary* to the judgment of all the rest, what is the most faithful version? Agreeing upon the basis of circulating the Bible without note or comment, could it be presumed that they ever intended to bind themselves to circulate and use in common a Bible, which, though not accompanied by sectarian *comments*, should be so translated as to make it *sectarian* in the very *text*; a Bible which one denomination alone could use, and which all denominations represented in the Society, save one, agree in considering as an alteration and corruption of the word of God? What version, in the view of a society composed of all these denominations, is to be judged most faithful? "Not that certainly which conveys the peculiar tenets of this or that denomination, while it misstates the views of others, and is in their view *unfaithful*."

If any denomination wishes to circulate a denomina-

tional comment, let the denomination do it. The Society cannot do it without violating the compact on which the Society is founded. If a denomination see fit to issue a sectarian version in which the text shall be so moulded as to express their views and condemn the views of all others, let them do it: the Society is not their judge—let them do it, and answer it to their own conscience and to God. But by what prerogative can they claim a right to force such a version upon others, or ask the Society to adopt and circulate a version which no denomination represented in the Society save the Baptists can use?

The case, it seems to me, is so plain as to render further argument needless. The Board of Managers very properly determined "That in appropriating money for translating, printing, or distributing the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least *so far that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities.*"

The society pass no judgment upon this or that sectarian version: they allow every body else in the wide world to judge for themselves,—and to act by other organizations or in other modes—just as they please; they only determine *for themselves*, that it is *THEIR* duty to circulate versions in which all the denominations represented in the society can unite in circulating.

Our Baptist brethren endeavor to conjure up difficulties in the way of adhering to this principle. They harp upon "the improbability of finding terms which shall" render versions such as "contain no words objectionable to the different denominations of Christians composing the Bible

Society.”* They intimate that other terms may be disputed, and therefore, have to be transferred ;—that “taking the oversight,” may be expressed by a word transferred from the Greek “episcopising them:”—that the “gifts and calling” of God—“may be made to read in transferred Greek, “the clesis,” and “ekology” of God.

To all this it is sufficient to reply,—no such difficulty has been encountered—though all Protestant denominations have united in translating the Bible into nearly all the languages of the earth. The sole and solitary instance of difficulty that has occurred, is that in which the Baptists have endeavored to make all other denominations unite with them in so translating this word as to suit the Baptist notions, in opposition to the judgment and the conscience of all other denominations of the Protestant world. To urge such arguments in this case, is to argue that we should not transfer this particular word for the best of reasons, lest hereafter we should have to transfer other words for no reason ;—and words which nobody has ever attempted or desired to transfer. “The question is on *Baptize* alone. Our Baptist brethren may try to divert the argument from this point, but it is in vain. Their movements in this matter seem to me to resemble those of the cuttle-fish, which, conscious of being unable to meet its pursuer, endeavors to bewilder and elude him, by diffusing around his path an inky darkness. But it will not do. Their translators are not required to transfer a long list of disputed words before their versions can be adopted by the American Bible Society. They are not compelled to translate from the version of king James, nor to be governed by it, save to make their versions so far agree with it, that all

* Report A, & F. Bible Society, 1840, p. 49.

denominations may use them in common. Our Baptist brethren know full well, that nothing more than this is required, to bring any version within the rule adopted by the American Bible Society. While these things are so, how lamentably disingenuous it is for the Baptist Bible Society to talk as they have done in the Appendix to their Report for 1840, p. 51, about the British and Foreign, and the American Bible Societies, wishing "to perpetuate the odious despotism of the Stuarts by putting fetters on the translators of the Bible;"—and for Mr. Woolsey to say as he has done, p. 97, "King James of England, and not king Jesus of Zion, is by our Pedobaptist brethren made to control the translation of the word of life!!!" "Impose fetters on the translators of the Bible! Are we imposing fetters upon translators, simply by declining to wear the fetters which sectarian translators would forge for us? Is it despotism for seven denominations of Christians to decline submitting their judgment and conscience to the authority of the eighth? Are these the only terms on which our Baptist brethren can unite with other denominations in any thing?—that all other denominations regard them as infallible, and give up their own judgment and conscience, and help circulate the conceits of the Baptists as the unadulterated word of God? We never entered into a society on such conditions. We never shall.

But with sectarian differences the American Bible Society had nothing to do.* Its sole business was, and is, to

* Said the Rev. Thomas L. Curtis, a Baptist, in his speech before the American Bible Society, May 1837. "We must go back to first principles and learn what these two words *Bible—Society*—mean. It is a society literally as broad as the Bible, unincumbered and unfilled with human creeds, like the Bible; a society where all may meet, and all may love, like the Bible." "This, (the Ameri-

circulate such versions as all can agree to circulate ;—and surely, such versions, if any on earth, must be the most faithful ; without sectarian bias, the pure, the simple, the

can) is a *Bible Society*. To me it is far dearer than any sect or denomination. As a Baptist, I love my sect ; but I love the air I am breathing to day more than that of my own sect ; it refreshes me ; it invigorates my lungs. I feel relieved when I enter it. I have been breathing the confined air of my party for years, but here I find myself in a purer and fresher atmosphere."

"There are purposes which you can answer, which no mere sect can accomplish, while sect remains. In the toils and labors of a denomination, we are like a miner in the bowels of the earth. It is his duty ; it is his life ; he must labor there while duty calls him, amidst a mixture of jarring elements, but far from the light and fresh air which are enjoyed above him." "There are mephitic gasses ; there is much dogmatism, much narrowness, much bitterness. These, like the fire-damp, fill the region with exhalations not only loathsome but dangerous." . . . "If gentleness, if meekness, if brotherly love constitute the life of religion, there is danger, great danger, that their explosion may destroy both the work, and the workmen. But the Bible Society is like a safety lamp." . . . "The Bible Society, and by this I mean the society properly so called, the Bible Society proper, [for I suppose we shall have some other sort of Bible societies with some other name,] is able to arrest and burn the hydrogen of sectarian and party feeling, &c." . . . "The separate organization of any one sect . . . cherishes the maximum of difference and the minimum of agreement. Its cry is "of what great importance it is, that *our* testimony for the truth should be preserved." But then it is their testimony not to the whole truth, but to a particular part of it, and to that part in which they differ from others. It is constantly trying how much it can make of that difference. Such a spirit is anti-christian. . . . "When it enters such a glorious circle as this" [alluding to the vast assembly of 3000 or 4000 people before him,] its exclamation is, "how few reasons have I to agree with any of those around me ? How little cause have I to rejoice in such an assemblage of Christian professors." . . . "I am

unadulterated word of God. The American Bible Society was so single in its aim and so limited in its province ; that it would not even take upon itself to judge that a version which only one denomination on earth can use was for that very reason to be condemned or suspected as unfaithful or as biased by sectarian views :—it judged simply and solely concerning such a version, that it was not a version for *them* to circulate. If versions were to be circulated, which only one denomination could use, the American Bible Society left that work to other hands, and had not one word to say, either to approve or to condemn. If

aware that a very important sect of Christians has adopted an organization founded on its difference from all other sects, but I have seen enough of sects and parties to know" . . . "that they are not a whit better agreed among themselves than as a sect they differ from others. They are in fact divided on minor points into sub-sects ; and these again would split on some other points still more minute ; and if we must have a separate Bible organization founded on the leading point of sectarian difference, we must have the principle extended, and we must reorganize on each minor difference." . . .

"I will now stop to notice for one moment the position which this society holds in the relation to the denomination to which I belong. The Baptist Association has met, and the results of its deliberations have been published to the world." . . . "When, in that association the voice of sedate piety and unambitious learning was heard, your society was not forgotten. The idea of separating from you was deprecated by many, and I have been requested here to express the union of feeling which is still cherished by many among that body, who feel that they are one with you. . . . "They deeply regret that the seamless robe of Christ our Savior should ever be torn by the hands of his own disciples. We feel as Israel once did, when there seemed to be a danger that a tribe should become lacking from among them. And they said, 'O Lord God of Israel, why has it come to pass in Israel, that there should be to day one tribe lacking in Israel ?' "

any denomination saw fit to form a denominational Bible Society—still the American Bible Society had nothing to say. If our Baptist brethren saw fit to form a denominational Bible Society, and withdraw from the National Society,—it was surely their prerogative so to do.*

But having exercised this prerogative, they surely had no ground of complaint against the American Bible Society; unless it be a ground of complaint that when all Protestant denominations unite to do a work in common, it is a ground of complaint not to install the Baptists as dictators to all the rest. And yet, because the American Bible Society will not thus yield itself to sectarian dictation, and lend itself to the work of furthering sectarian views, Mr. Woolsey calls it "that now *sectarian* Society." And the Baptist Society is held up as, in comparison, generously and widely catholic and liberal! Because the American Bible Society declined to lend itself to the unjust work of furthering the views of one sect, to the condemnation of all others, Mr. Woolsey says of the Society, that their "sectarian prejudice has reached a point when it must revert upon itself, and tend to defeat the object it aimed to secure." He likens the Society to "designing men," whose "*eagerness* carries them to such daring extremity, as to *overthrow* the very *object* of their ambitious endeavors." He likens them to "the aspiring

* And yet, it seems to me, that in breaking off from a *National* American Bible Society, to form a society, exclusively and rigidly sectarian, it was singularly arrogant to set forth that sectarian society to the world, as "*The American and Foreign Bible Society*." The common acceptance of such a name, in this country, implies a characteristic which that society does not possess. One might have thought that an enemy had given the society such a name in mockery of its uncompromising sectarianism.

Haman," whose "wicked plot turned upon himself;" and to "Crassus, not content with more than enough, but by *overstraining* for Parthian gold, loses the object of his ambitious aim, and aids to forward, to a more desirable felicity, those whom he thought to make desolate." "Thus too," says he, "the managers of the above named Bible Society, instead of preventing the growing millions of India, whose imploring hands were beginning to be stretched forth for the word of life, from receiving the Bible faithfully translated, have at least lost their party aim." This is a specimen of page after page, which he gives us of the like charitable and respectful treatment, (if it be lawful to call it charitable or decent, or anything else than slanderous abuse and misrepresentation,) of the American Bible Society. Whoever will take the Report of the American and Foreign Bible Society for 1840, and read it from end to end, will perceive that Mr. Woolsey simply re-echoes the spirit and sentiments of that Report.

LIBERALITY OF BAPTISTS WITH REGARD TO FOREIGN MISSIONARY TRANSLATORS.

Mr. Woolsey says, p. 91, "The Pedobaptist missionary translators are *compelled*, on pain of exclusion from the patronage of the Board, not to *translate*, but to *transfer* those words called 'ecclesiastical.' They are not left to act in the fear of God, but *forced* to comply with the party wishes of the *Pedobaptist Bible Society*, called the American Bible Society."

On the other hand, the Baptists, he claims, are entirely liberal. "Now," says he, "Baptists cannot, dare not favor such a principle of translation. Baptists charge their missionary translators to express in their versions *the very sense of the original text*. The Baptist board makes it the duty of all their missionaries to be guided in

their translations of the Holy Scriptures, not by the *version* of King James, or Bishop Parker, or King Henry, but by the ORIGINAL OF KING JESUS."

The plain English of what Mr. Woolsey would have the world believe, is, that while the American Bible Society do not leave their translators to act in the fear of God, but *force* them to comply with the party wishes of Pedobaptists, the Baptist Bible Society is not only exceedingly liberal, to *allow* all translators to "express the exact sense, according to the original, but *charges* them to *use* their liberty." And our Baptist brethren would make the world believe that they are so liberal as to allow the translator to express the exact sense of the original as he HIMSELF understands it. Thus the Rev. Mr. Cone, President of the Baptist Bible Society, in his speech at their anniversary, April 28, 1840, (Report, p. 6,) cites with earnest approbation, as the principles of their Society, the following words: "The translator is bound to express in his version the exact sense of the original AS HE HIMSELF UNDERSTANDS IT. We are sure we speak the common sense of mankind, when we say, if he acts on any other principle, he is a traitor to the highest trust that was ever delegated to man." Again, he quotes with the same approbation, and means to have it understood as the sentiment of the Society over which he presides, the following sentence: "In the name of all that is honest and faithful, let *every man* who is employed in this work render every word into what HE believes to be its meaning."

If our Baptist brethren mean by this, that a translator should follow the original, and be very conscientious to express the exact sense of the original, they are by no means peculiar. The American Bible Society holds to such a principle as firmly as any body of men on earth.

The Hon. John Cotton Smith, President of the American Bible Society, expressed the sentiment—no doubt—of every member of that Society in the land, when he said, in his speech at the anniversary, May, 1837, "We cannot be too particular in admonishing all who receive our aid in the work of translation, to conform faithfully and minutely to the originals—to beware of incurring the awful guilt of adding to or taking from the Divine word."

But this is not all that our Baptist brethren mean to have understood. Both Mr. Woolsey and the President of the Baptist Bible Society mean to substantiate a claim for the Baptists of peculiar and enlarged liberality, even the liberality of allowing every foreign translator to express the exact sense of the original as HE HIMSELF UNDERSTANDS IT, no matter whether he understands it as the Society does or not. To talk about allowing the translator to interpret the Bible as HE HIMSELF UNDERSTANDS IT, can have no bearing on the question at issue, unless our Baptist brethren, in so talking, mean to affirm their readiness to print and circulate the version of every translator employed in this business who has rendered every word according to *his own understanding* of its import.

But is this the truth? When, as Mr. Cone says, the Baptist Board of Foreign Missions instructed their missionaries "to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and *transfer no words which are capable of being literally translated*;" did they mean to enlarge the character of the translator's freedom, or to limit and prescribe it? The talk about "prayer and diligent study," and about "ascertaining the exact meaning of the original text," was superfluous. It does not appear that any translator had been remiss in these duties, or that such remissness had

been apprehended. There had been no question about *transferring* more words than *one*. The charge of the Baptist Board of Missions was then no more nor less than a roundabout way of charging their missionaries *not to transfer the word baptize, but to translate it by a word signifying immerse*: and should any missionary of theirs dream that the charge was intended to give him a larger license, and tolerate him in rendering the word *WASH*, instead of immerse, in case *he* should himself so understand it to mean in the original, who can doubt that the Baptist Missionary Board would soon teach him his mistake, and forthwith prevent the word, as *he* understands it, from spreading among the missions where they hold the control?

And what are, in fact, the principles of the American and Foreign Bible Society? Have they, indeed, organized for the purpose of circulating versions which may differ from the views of the entire denomination, provided the original is translated as the missionary *himself* understands it? Is it to be believed that a Society which will not let our common English version issue from their presses without prefixing to it a Baptist vocabulary, is indeed so liberal as to yield its own judgment to the judgment of a missionary translator, in case *HE* understands the word baptize to mean *wash*, and not *immerse*? Unless this is the principle which our Baptist brethren mean to avow, and to which they mean to bind themselves, I cannot but regard their declarations concerning the translator's duty, their strong appeals to sympathy on his behalf, and their claims to superior liberality, not only as fallacious, but as disingenuous and deceptive. They "charge their missionaries to express in their versions the very sense of the original text." Will they tolerate him in expressing any other than a *Baptist* sense?

Suppose a case;—and one that must happen in seven

cases out of eight;—unless, after all, our Baptist brethren mean to limit their appeals to sympathy to the case of *Baptist* missionaries alone. A missionary, in the course of translating the Bible, comes to Luke xi. 38. He believes that to translate the word “baptizo” here by the word “immerse,” would make the Bible speak falsehood. He honestly and undoubtingly believes that the truth of God, and every sound principle of interpretation, requires him either to transfer the word baptize here, or to render it by the word *wash*, as Luther did, and as our English translators have done. Will our Baptist brethren think that because this translation is the work of a man who is a missionary, and profoundly skilled in the language into which he is translating the word of God, that his version is no “Bible mutilated and disguised,” but an honest and “*most faithful* one,” and therefore deem it their duty to print and circulate it? Will the “American and Foreign Bible Society” abide by their professed principles here, and, “in the name of all that is honest and faithful,” *print and circulate* this Bible, in which every word is faithfully rendered by the missionary, as “*he himself* understands it?” Will they admit the justice of their appeals to sympathy here? The missionary “pauses—he prays—he reads the original Greek text—he understands its precise import.” He knows that *baptize*, in Luke xi. 38, does not mean *immerse*. He knows the Glossary of the Baptist Bible Society is but a glossary “made by fallible and erring men.” “Shall he obey God, or shall he obey man?” “While he is solemnly impressed with a sense of these things, he looks around him—he finds himself far away from kindred and friends, to whom he can look for the least support—he thinks of his wife and little ones, dear to his soul,”—“yet he must” translate the word *immerse*, “on pain of being excluded from all further sup-

port from that board which sent him into the field!!”
 “He is reverently attending to the messages of heaven as recorded by the pen of inspiration, and aiming solely and carefully to transfer their true and living import into the language of the benighted heathen:” but “his labor shall be useless, his translation shall never go beyond his chamber, and be spread out before the eyes of those for whom he is toiling and wasting his life, unless it is made on other principles than an exclusive regard to the sense of the original, and the nearest possible approach to it in the rendering.” “O! it is a fearful thing to tamper with the conscience of such a man;—to throw before him any temptation to deviate, though never so little, from the line of perfect fidelity to the truth!”*

Which ground will our Baptist brethren take with regard to such a man? Will they admit the irresistible cogency of such appeals to sympathy? Will they withdraw everything that they have said about such a version being “a Bible mutilated and disguised?” Will they retract the assertion adopted and printed by a full and formal vote of their society, that such a version is a version in which “the real meaning of the words used in connection with one of Christ’s ordinances is PURPOSELY KEPT OUT OF SIGHT?”† How will they deal with that missionary? Will they take him by the hand and say—Brother! other missionaries “are not left to act in the fear of God,” but are forced to comply with the party feelings of the Pedobaptist Bible Society, called “The American Bible Society.” But “Baptists cannot, dare not favor such a principle of translation. Baptists charge *their* missionary translators to express in their versions the

* Am. and For. Bible Soc. Rep., 1840, pp. 70, 71.

† Report, 1840, p. 39.

very sense of the original text." And that sense, dear brother, is not to be as *we* understand it, but as *you* yourself understand it. This is the liberal principle on which our society is formed; as you will see set forth most largely and explicitly in the address of our president at the anniversary of our society, April 28, 1840; as you will find amply professed and cogently enforced in the report of our society; and earnestly and explicitly declared and advocated on pp. 90, 91 of Brother Woolsey.

Is this the ground our Baptist brethren mean to take? If not, will they acknowledge the fallacy of their appeals, — admit that they were mistaken in the claims of their society as founded on principles so preeminently liberal, — or will they limit the application of such principles and appeals, and confess that they keep their liberality and their sympathy for Baptist missionaries alone?

"Baptists charge their missionary translators to express in their versions the *very sense of the original text.*" This, they say, is liberal. This is "not sectarian." This, says Mr. Woolsey, p. 17, "can never be opposed except for the purpose of promoting and perpetuating sectarian designs." This is all very good. But *who is to decide what is the sense of the original text?*

The President of the Baptist Bible Society in his address would make us believe that the version which they will patronize must be made by the missionary "in the exact sense of the original, as *he himself* understands it." The Baptist Board of Foreign Missions charge their missionaries, "by earnest prayer and diligent study to ascertain the exact meaning of the *original text*, to express their meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated." Now all this *sounds* fair and liberal. The

impression made, and the impression intended to be made, by the remarks of the President of the Baptist Bible Society and by Mr. Woolsey is, that the *missionary is to be left to decide* what is the meaning of the original text. And so he is, PROVIDED *he be an exclusive Baptist, and understands the disputed passages as the Baptist Bible Society and the Baptist Missionary Society understand them, and not otherwise.* I repeat it, — AND NOT OTHERWISE. He shall interpret the Bible as he understands it, *provided* he understands it *as they do.* If he does not, his version shall — not be printed, but denounced. He shall not have their sympathies, but their condemnation, as a man who has “PURPOSELY KEPT OUT OF SIGHT and dishonestly CONCEALED” the counsel of God. “Indeed,” says Mr. Woolsey, p. 73, “indeed, my brethren, I most sincerely PITY that man, who has, in this age of Gospel light, a CONSCIENCE that can suffer him to deny the practicability of translating baptize, baptism, and their kindred words, into words meaning to *immerse, immersion,*” &c.

After all this ado about “tampering with the conscience of missionary translators,” — after all these appeals to sympathy, and this eloquent and earnest advocacy of the liberal principle of allowing every missionary translator to interpret the Bible as he himself understands it, — their boasted liberality amounts to this: he shall make the Bible speak as he understands it, if he be a Baptist; and not otherwise. Thus, says “The Constitution of the (Baptist) Bible Translation Society,” (the British association answering to the American and Foreign Bible Society.) “It shall be the object of this society to encourage the production and circulation of complete translations of the Holy Scriptures competently authenticated for fidelity, IT BEING ALWAYS UNDERSTOOD THAT THE WORDS RELATING TO THE ORDINANCE OF BAPTISM SHALL BE TRANSLATED BY TERMS SIGNIFYING IMMERSION.”

I should like to know whether the same thing is not "ALWAYS UNDERSTOOD" with regard to the versions to be issued by the American and Foreign Bible Society? If it is not so understood, then I confess that the "charge" of the Baptist Board of Missions," — the affirmations contained in the speech of the President of the Baptist Bible Society, the claim of liberal principles by their report, and the appeals of Mr. Woolsey, are all just and pertinent: otherwise, I cannot but regard them as fallacious and deceptive in a high and reprehensible degree.

The true question with regard to the liberality and duty of the American Bible Society, is not a question concerning the *translator's* duty, but concerning its *own* duty as a *Bible Society* formed of various denominations, in the case of a given translation. Our Baptist brethren shift the ground of the question, and appeal to our sympathies in behalf of the translator. But has not the society some duties as well as the translator?

I can understand that a missionary in Burmah is better qualified than an American at home to know the meaning of a Burmese word. But I cannot comprehend how his knowledge of Burmese renders him any better qualified, than his brethren at home, to understand the meaning of the Scriptures in Hebrew and Greek. Does he become an infallible interpreter of the original Scriptures by residing among the heathen? If not, then it may not always be safe, even for our Baptist brethren, to circulate every version made by a missionary, even though he has faithfully made it according to the original as he himself understands it. Certainly a Bible Society composed of several denominations will be slow to bind itself to print and circulate versions so made that only one denomination alone can use them, and that simply on the ground that such versions are made by conscientious missionaries.

The truth is, notwithstanding all these outcries and pretensions, that our Baptist brethren have broken away from the national society founded on the basis of a union of all denominations, and have formed a separate and sectarian society, simply and solely because all others will not submit to their dictation in the matter of translating that single word baptize; and submit to it in such a manner as to condemn the solemn belief of all other denominations, and exalt the opinion of the Baptists to the honor of infallibility. And having done this, our Baptist brethren put forth these pretensions to singular and surpassing liberality.

FEMALE COMMUNION.

In reply to the objection that infants are not *expressly* mentioned in the law of baptism, or *expressly* specified in any instance of baptism, — Pedobaptists answer that the same mode of argument would put an end to female communion, as they are not *expressly* mentioned in the law of the institution, nor are they anywhere *expressly* mentioned as partaking of the Lord's Supper at any subsequent time.

Mr. Woolsey says, (p. 358,) "If it can be shown that the Christian Church is composed of believers without regard to sex, and that all the members of the church have an equal right to the ordinance of the Lord's Supper, then the OBJECTION against female communion is *unworthy the confidence* of Christians, much less should such a singular subterfuge be resorted to in defence of infant baptism."

What Pedobaptist has ever made an "*objection*" against female communion? Is not our argument based on the *acknowledged* propriety of female communion? But what is Mr. Woolsey's proposed method of proof of the warrant for female communion, in the statement which I have quoted? An *express* mention of females in any

precept or example of celebrating the Lord's Supper? No such thing; but a method of argument and inference. He adduces no *express* warrant; he frames a *syllogism*, and brings a conclusion of human reasoning to bear upon the interpretation of the *law of a positive institution*. This is his method of proof:—

All church members are to partake of the Lord's Supper:

Females are members of the church:

THEREFORE, females are to partake of the Lord's Supper.

A sound conclusion; but is that conclusion found *EXPRESS* in the Word of God, or does it hang upon a "*therefore*" of human logic? He *infers* that the apostles sanctioned female communion. We infer the same. We find it impossible to doubt it. In the same manner we *infer* that apostles kept the first day as the Sabbath. We *infer* that the Savior sanctioned the change. We infer that it is still a *Sabbath*, and not simply a day for Christians to assemble; because a Sabbath was ordained for the world, and the law has never been repealed. The proof we hold to be good and conclusive. In the same manner, by a logic as simple, and, to us, as irresistible, we prove the Divine warrant for infant baptism, and hold the proof to be good and conclusive. An apostolic example, soundly proved from the Scriptures, is sufficient for us in either of these cases; nor dare we set aside what we consider irresistible scriptural evidence of such an example, simply because that evidence is of the nature of inference and of just interpretation, rather than of express mention.

But says Mr. Woolsey, (p. 353,) "If it be true, that there is no positive precept nor example in the New Testament for pious females" . . . "to come to the Lord's Supper, then by all means, ought they to stay away — it

is presumptuous and daring for mortals to venture where God has not authorized them to go!"

"But," says he, p. 357, "It is not true that there is no *positive precept*, nor *explicit example* in the New Testament, for female communion. We have both *precept* and *example*, *sufficiently* PLAIN, &c." Our Baptist brethren deceive *themselves* in this argument, by a confusion of terms. Mr. Woolsey maintains a "POSITIVE precept, and an "EXPLICIT *example*"—sufficiently plain." Does he mean a *precept* in which females are EXPRESSLY mentioned: or an *example* in which they are *expressly* mentioned? Certainly not: he adduces not one of either. But by *proof*, which I admit to be "*sufficiently plain*," he reasons out the existence of such a practice as that of female communion.

"Now in proof that there is a *divine warrant* for female communion at the Lord's table, let it be observed;" he says:—PROOF—that there is—a *Divine warrant*! PROOF! Why not adduce the precept itself, and dispense with other proof? *Proof*! His principles require him to bring an *express* precept: a precept or example in which females are *expressly mentioned*. But no: he begins with "*Let it be observed*." He goes on with "*first*," and "*secondly*," and "*further*," and "*It is obvious*." He REASONS; he amplifies his syllogism: he cites Scripture from which he may *infer*:—and by a course of well wrought argumentation, but without a solitary *express mention* of females in any precept or example, he makes out what he denominates "a *positive precept*," and an "*explicit example*: and then winds up with a "*therefore*:"—"There is *therefore*,—EVIDENCE—*positive* and *explicit* that females were both members of the church in the days of the Apostles, and were admitted to the Lord's supper." "EVIDENCE! *positive* and *explicit*."

No *express* precept; no *express* mention in an example: but "EVIDENCE positive and explicit,"—good *inferential evidence*, of an example which though not expressly mentioned, did probably and undoubtedly exist. He shifts the words "positive and explicit" from the "precept and example," and places them at last upon the EVIDENCE; and the nature of that evidence is wholly inferential.

Precisely such "positive and explicit evidence" we find in the Scriptures for infant baptism. If the nature of the evidence be good in the one case, it is good in the other; and the objection (not to female communion, but) to the Baptist principle of argument, remains good and irrefragable. On Mr. Woolsey's own ground, they must give up the very foundation of their argument against infant baptism, or cease to tolerate female communion.

If Mr. Woolsey will allow, according to his statement, that there may be a *positive* precept, and an *explicit example* to warrant a certain class in participating in a divine ordinance:—which positive precept, and explicit example, may be made out by "*evidence sufficiently plain*," without an express mention of that class in any particular precept or example;—then we have the *positive precept* and *explicit example*, for infant baptism. When Dr. Woods says, "My position is that the Scriptures of the New Testament, *understood according to the just rules of interpretation*, imply that the children of believers are to be baptized," he rests the divine warrant for infant baptism on—what Mr. Woolsey maintains to be both "*a positive precept, and an explicit example*;" for he makes it out on Scriptural EVIDENCE, which is both positive and explicit; and that on evidence in no way inferior to that by which Mr. Woolsey most triumphantly sweeps away every vestige of "the OBJECTION against female com-

munion;" and shows that objection to be "unworthy of the confidence of Christians."

THE CHRISTIAN SABBATH.

On p. 360, Mr. Woolsey says, "So perfectly destitute of all manner of substantial evidence is infant baptism, *as to seek support at the expense of the Lord's day.*" * * * "The blessed Sabbath must resign its claims to Divine authority, and be based upon frail human reasoning, for the sake of furnishing some sort of plea for infant baptism." * * * "But in this last attempt, as in all others, their *plea* is not only void of the least shade of evidence, but stands in fearful conflict with the cause of righteousness and truth."

Notwithstanding these representations, Mr. Woolsey knows full well, that when Pedobaptists refer to the Sabbath in reply to the objection that infants are not *expressly* mentioned as baptized, they build their argument entirely on the admitted, and, in their view, the unquestionable divine authority of the Christian Sabbath.

On our principles we make out the divine authority for observing the first day of the week as a SABBATH. On their principles we think the Baptists cannot. Mr. Woolsey has tried what can be done; but if the reader will turn to his proof, he will perceive that Mr. Woolsey is unable to find a solitary precept or example in which Christians are expressly taught to change the Sabbath from the seventh to the first day of the week, or to observe the first day as holy time. What does he find? Christ rose from the dead on the first day. The day of Pentecost was the first. Jesus came to his disciples when they were assembled on the first day. The disciples repeatedly came together on the first day: which was called "*The Lord's day.*" Is here any *express* precept for a change from the seventh to the first? Is here any *express* war-

rant for regarding the hours of the first day as holy time,—as a *Sabbath*;—or for observing it farther than to assemble for prayer and worship on that day? Nothing like it. Mr. Woolsey argues out the divine authority for observing the first day of the week as a Sabbath, by inference, and by inference alone. The reasoning is complete, and the chain perfect, provided we maintain the warrant for a Sabbath to rest first on the fact that God hallowed the seventh day from the creation, and made it a law—which is still unrepealed,—to all mankind: provided, secondly, that we regard the fourth commandment as still a part of the moral law,—directing how the Sabbath previously ordained, is to be remembered and kept: and provided, thirdly, that we regard these incidental notices of observing the first day as an authoritative *change* of the day from the seventh to the first. This ground we maintain. On this ground the Lord's day can be proved to be the Christian SABBATH, all the hours of which are to be kept holy unto the Lord. Had Mr. Woolsey varied his language a little and said that Baptist views (instead of infant baptism), are “so destitute of all manner of substantial evidence as to seek support at the expense of the Lord's day,” he would have been much nearer the mark. It is notorious that the *Seventh Day Baptists* reject the last link of the chain of proof by which the “Lord's day,” (the first day of the week) is hallowed as the Sabbath. Some other Baptists reject the second link in the chain, and dispense with the fourth commandment. The “Baptist Advocate,”* of November 21, 1840, says in reply to the

* Probably no publication is more widely circulated or of higher authority among that denomination, than the Baptist Advocate. If this unequivocal rejection of the fourth commandment has been anywhere rebuked among them, save by the Seventh Day Baptists, I am not informed of it; I have heard of no movement, remonstrance or alarm concerning it.

'Seventh Day Baptist Register,'—"The editor further asks us, "*Whether the fourth commandment is still binding on Christians?*" "*We express our opinion unequivocally in the negative.*" It seems to me a singular liberty for those to take who separate from the whole Christian world for the mere ceremony of an ordinance, to make thus bold with the commandments of God. Where does the Baptist Advocate find its *express warrant* for chiselling out and erasing from the code of the moral law, a commandment which God himself wrote with his own finger on tables of stone? I would fain believe, that the Baptist Advocate holds still to a divinely appointed *Sabbath*. But rejecting the fourth commandment, where do the conductors of that paper find an *express warrant* requiring mankind to keep the first day of the week *as a SABBATH*, all the hours of which are holy unto the Lord: and on which we are *expressly* commanded to rest; forbidden to labor, to speak our own words—or to find our own pleasure? The Advocate refers us to "Matt. 20; 19-26: Acts 20; 7: 1 Cor. 16: 2—and elsewhere," for "the appointment of the first day?" For the appointment of the first day *to what?*—to be *how observed?* Is there in these passages, or in all others of the same sort in the New Testament an *express warrant*, requiring us to observe the day as a *Sabbath*: or is it traveling altogether beyond anything EXPRESSED in the record of the New Testament, to require all men to keep the first day as a Sabbath—a Divinely appointed *rest*? On their principles, is it possible for our Baptist brethren to make out such a warrant? And when they do make it out do they not abandon the ground which they take with regard to infant baptism, and come fully on to ours?

Nor is this making the Sabbath "resign its claims to divine authority," to be "based upon frail human reason-

ing." The reasoning ascertains the *appointment to be divine ; and that upon revealed grounds*. Though the commandment be not expressed in so many words : it is yet *so made known, that it cannot be rejected without rejecting the will of God. To insist upon rejecting it because he has not made it known in a way of our prescribing, is to dictate to the Most High with regard to the manner in which he shall reveal his will :—and to demand of Him that in certain things He shall make his revelation in a given mode, under penalty of having his will rejected, and his ordinances trampled in the dust.*

Mr. Woolsey quotes Dr. Paley, as though Paley's opinion could, upon his principles, help him out in his proof of the Divine warrant for observing the Lord's day *as a Sabbath*. But, as Mr. Woolsey well knows,—Paley rejected the Sabbath, as originally binding upon the Jewish nation alone : and rejected the observance of the Lord's day *as a Sabbath*. Paley even rejected every notion of an *express* Scriptural command for observing the first day of the week at all. He argues only from probabilities and by inference. "The practice of holding religious assemblies upon the first day of the week," says Paley, "was so early and universal, that, it comes with considerable proof of having *originated* from some precept of Christ or of his apostles, *though none such be now extant*." "It will be remembered," says he, "that we are contending by these proofs *for no other duty* upon the first day of the week, *than that of holding and frequenting religious assemblies*." "The conclusion of the whole inquiry," he says, (for it is our business to follow the arguments to whatever probability they conduct us), is this :—The assembling upon the first day of the week for the purpose of worship and religious instruction, is a law of Christianity, of divine appointment : the *resting* on that day

from our employments longer than we are detained from them by attendance upon these assemblies, is *an ordinance of human institution.*"

The reader will see how little it helps Mr. Woolsey to quote Dr. Paley, in aid of the proof on his principles, that the Lord's day is to be regarded as a Sabbath. *We* maintain that Paley is greatly and grievously in the wrong. But it is notorious that multitudes of Baptists hold to his views;—to which indeed their principle of arguing most logically leads them;—nor can Mr. Woolsey go even so far as Paley in pleading for a Divine precept requiring us to observe the Lord's day, without first giving up the principle on which he rejects the evidence for infant baptism.

TERMS OF CHRISTIAN UNION.

Mr. Woolsey is full and frequent in declaring his own kind feelings and impartial love of the truth in his discussion of the question between us. "I have," says he, "this testimony, that what I have written, was penned with much affection towards those from whose views I conscientiously dissent." "If I know my own heart, I have said nothing out of strife, or with the desire to wound the feelings of others." "I have no selfish ends to answer, nor any party feeling to gratify."*

* It is not for us to disturb Mr. Woolsey's inward "testimony," nor to question it. And yet it is, somehow, strange that "much affection should be so continually breaking out in such strains as abound in almost every page of his book." A few samples have been incidentally brought to light in the course of this examination—such as these; "At the laboring oar day and night to make sprinkling answer for immersion—and to keep their consciences in a state of tolerable rest." "Pitiful in the extreme, that such efforts should be made to avoid following the lowly yet delightful footsteps of

On p. 225, he has a section "RESPECTING UNION AMONG CHRISTIANS," in which he talks feelingly about "the desirableness of such endeared *fellowship* among *Christians*." "Behold how good and pleasant it is for brethren to dwell together in unity." "It is as the dew of Hermon," &c., &c. With glowing anticipations he looks forward to the time of this union among all the followers of Christ; and, finally closes with this exhortation; "till then, let us not cease to pray and labor for this union."

Now all this talk about "fellowship and union is very good; and might lead people to suppose that the Baptists are as a denomination very charitable and loving and liberal towards other denominations." Indeed, Mr. Wool-

Jesus." But there is no need of repeating them. It would require no search, and little pains at culling from his book, to fill a long chapter with such specimens. Instances are neither dubious nor solitary in which he charges us unsparingly, with "attempting to avoid the plain import of the words employed by the Holy Ghost." Let me give one instance out of many of his way of making such charges *indirectly* by way of inuendo. Speaking of the Jewish Priest commanded to dip his finger in blood and sprinkle it before the Lord, he says, p. 114, "He was not at liberty, *nor had he the impiety to stand and quibble about God's command* with the hope of keeping his finger-out of the blood. Now a-days, some have got to be so very *delicate*, that had those Jewish rites been continued, we might be told not to *dip our finger* in the blood, for such an act is highly indecorous; besides the original word *tahbwal* does not mean to *dip*!" After writing nearly a whole book laden and groaning from page to page with such matter as this:—after so many appeals about "liberty," "rights," "church and state;" and so much more behind about "despotic acts," and "tyranny of the worst kind," Mr. Woolsey gravely remarks, p. 116, "*Baptists make no appeals to the unsanctified passions of the soul.*" "They reject, utterly, *ridicule* as argument, and *artifice* as testimony, in matters of religion."

sey says, p. 321, "And when were Baptists void of kind offices, of liberal and charitable views to other denominations professing Christianity?"

But what is the union and fellowship which Mr. Woolsey so much admires, and of which our Baptist brethren are so desirous? A fellowship where the rights of conscience and of private judgment shall be held sacred? A fellowship in which we shall be allowed the same liberty to practice infant baptism as our Baptist brethren to reject it? A union and fellowship in which every man of undoubted piety, of sound evangelical views, and, according to his best understanding, yielding obedience to the command to be baptized, shall be allowed the rights of conscience, and not compelled to yield them to other men as fallible as himself, on penalty of being thrust away from the Lord's table and shut out of the church? Here are hundreds and thousands of enlightened Christians; multitudes of them as extensively and as deeply learned as any among the Baptists. Their views are purely evangelical. They would as soon give their bodies to be burned, as add to, or detract from the ordinances of Christ. After long and careful study of the word of God; after hearing all that can be said against their belief; they are confident and doubt not, that sprinkling and pouring are modes of baptism fully sanctioned in the word of God; and that the word of God requires the infant children of believing parents to be baptized. We might bring forward names of men among the living and the dead, whose candor, whose learning, whose piety, whose diligence in prayerfully examining the question in debate, no one would dare to question. And now what is the union which Mr. Woolsey so much praises? What is the fellowship which is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion;" the

union for which he exhorts his brethren never to cease to labor and to pray? Is it, that these brethren, equal in learning, equal in piety, equal in the tokens of the divine acceptance, may sit down together, forbear to vex each other, forbear to judge over each other's conscience, forbear each to set up a claim to infallibility, and to thrust his brother from the Lord's house and table unless he will give up his conscience to the control of his brother?

Such is the fellowship which *John Bunyan* desired, and for advocating which, he bore so many "unhandsome brands" from brethren whom his soul nevertheless loved as his life. Such is the fellowship for which *Robert Hall* pleaded and prayed. But such is not the fellowship which Mr. Woolsey desires, or which he will tolerate. No: no matter to what conclusion we come when with much diligence and much earnestness we have studied the Bible on our knees;—we must not follow our own judgment, we must bow our judgment in meek submission to the dogmas of the Baptists. We must yield our conscience, not to the word of God, but to the opinion of the Baptists. This is the only fellowship for which Mr. Woolsey pleads or which he will tolerate. Till we yield all this, he will never cease to contend with us. Till we do all this, he will hold out to our churches nothing but war and destruction. This is the fellowship which he offers us. The Pope of Rome, armed with the same high pretensions of infallibility, might have held out the same deceptive and cruel mockery of fellowship and union, when he visited the Waldenses with fire and sword. He too desired fellowship and union: but it was the union of despotism. He still labors for union, but he will have no peace, no toleration for anything that differs from his own belief. The unity which he praises, is unity under the infallible opinion of the Pope, as to what is truth, and what are the or-

dinances of the most high God. The unity which Mr. Woolsey and his brethren proposed to us is the same. They will accord us their fellowship if we will so far yield to their opinions as to do what we consider as adding to one part of an ordinance of God, and destroying another; but refuse this, and they will shut us away from the Lord's table, and cast us out of the church. "*Brethren,*" say they, "*we are right. We know we are right; and we know you are wrong.*" But are you then infallible? "No, *but we know we are right and we know you are wrong!*" But, brethren, if you are not infallible, how can you *know* that you are right any more than we can *know* that you are wrong. Has the Lord any where given to the Baptists the exclusive privilege of deciding for all their brethren? Is there any passage of Holy Writ which will bear us guiltless if we sacrifice what we solemnly hold as the word and the ordinances of God, to the dictation of our brethren, who, if they are not infallible are as likely to err as we? Still, the only term of fellowship which Mr. Woolsey and his brethren propose to us is this;—"We are *right*: We *know* we are right." Come therefore to us: give up everything that we see fit to condemn, submit to everything that we see fit to impose. Join with us in compelling all others to abide by our judgment. Do this; and O there shall be delightful fellowship! It shall be "as the dew of Hermon, and as the dew that descended upon the mountains of Zion." But entertain scruples of conscience in this matter; presume to follow your own judgment rather than ours; obey God rather than us; and we will remove you from the Lord's table; we will cast you from the church. Now what ought we to answer to all this? We have examined; we have patiently and earnestly examined: we build our faith and practice on the word of God:

for our lives—for our salvation, we cannot come to any other conclusion. If other men are not infallible, then it is high-handed arrogance in them to ask us to yield our conscience and our judgment to their opinion. If other men are not infallible, then to follow the word of God according to our own conscience is our duty, if we would obey God rather than man. Our Baptist brethren ought to know that if infallibility rests any where among mortal men the Pope of Rome makes the highest pretensions and possesses the oldest claim. If any arguments can show that we ought to abide by the judgment of the Baptists to the abandonment of our own, will not our Baptist brethren by the same arguments be compelled to abandon their own judgment, and submit to that of the Pope?

That I do not misunderstand or misinterpret the unity which Mr. Woolsey inculcates, I think no one who reads his book can fail to perceive. He is not arguing against close communion, and against that repulsive, excluding fellowship that shuts the true spiritual disciples of Christ, who conscientiously obey his commandments, away from his table. He is pleading for a union in which all shall "conform to the *most ardent wish and prayer of Baptists*:" (p. 320,) a union in which "the different portions of the church" shall come together in *pristine order*;" that is, to the "*pristine order*," *as he understands it*. No one is to be tolerated as having the least rights in the church of Christ if his conscientious belief differs from that of Mr. Woolsey. He is not for a "union and fellowship in which Christians of equal intelligence, equal piety, of one mind with regard to church order and discipline, of one mind with regard to all the distinguishing doctrines of the Bible, may live and labor together in equal participation of the ordinances and privileges of the church of God.

No: When he exhorts his brethren "not to cease to pray and labor for union," his meaning, and his specific, intended, and only meaning is—*Let us not cease to pray and labor to convert all to immersion, and to a rejection of infant baptism.* This is the brotherly and affectionate duty which he is urging with so much pathos. This, I repeat it, is his *direct* meaning; and to me it seems, that to make such an exhortation to unity and fellowship with such a design and meaning, is to make a most unhallowed mockery of the most holy words.

Our Baptist brethren often endeavor to maintain still a show of "union," of "fellowship," nay, even of "communion," by what I cannot but regard as a paltering upon the sense of these precious words: "Why," say they, "fellowship and communion do not mean exclusively communion at the Lord's table. We can still sing, and pray, and labor together, and have fellowship as far as we are agreed. We hold you as Christians; we are willing to treat you as *new converts*, but we cannot admit you to the Lord's table." If it be wrong for them to admit us to the Lord's table, it can be so only because it is wrong for us to come. Treat us as new converts! Is this all? Is it nothing to be shut out of the church, and to be cut off from the Lord's table? Do they call this fellowship and communion, the only terms of which are to be barely tolerated by our brethren in standing without the walls of Zion, cut off from her holy ordinances and her cheering provisions? Can there be no union save that in which we must consent to be treated as not of Christ's church, and having no right to his table? Can we, in justice to ourselves and to our children, and in faithfulness to the truth and to religious liberty, accept the hand of fellowship that is tendered to us on no other conditions than these? Treat us as new converts! On what principle? by virtue of what right? ac-

according to what analogy? New converts have as yet made no formal profession of religion. There are conditions to be complied with, which they themselves acknowledge, and which their own consciences recognize as necessary qualifications to entitle them to the privileges of the church of Christ. Nothing is required of them, save what they themselves feel bound to submit to upon being admitted to a standing in the church. In their case it is confessedly a duty delayed or neglected. Not so in ours; we claim to be regularly in the church—we claim that our churches are regular churches of our Lord Jesus Christ—we claim to have been regularly baptized—we have neither refused this duty nor delayed it. Now where do our brethren find their warrant in judging over our consciences in this matter? Treat us as new converts! Then they do not recognize us as members of the church of Christ! Our churches they recognize not as churches of our Lord Jesus Christ! Our ministry are no ministers of the church of our Lord Jesus! Our ordinances are not ordinances of the Lord's church;—but all is usurpation, presumption, an unhallowed handling of most holy things! The terms of fellowship propounded to us require us to submit to be treated according to these principles. And treating us according to these principles—requiring us virtually to admit this as often as we come together, our brethren talk about “fellowship,” “union,” and even “communion!” Treat us as new converts! If these principles are correct, are we *innocent* as new converts? Ought we to be *treated* simply as new converts? Yet our ministers may come, and welcome, into their pulpits. They may do the work of teachers in the church of Christ—they may be allowed to “feed the flock of God”—and then, immediately upon descending from the station where they have been suffered to teach the people and to bless them in God's name, they must be shut out and driven away by that same people

from partaking of the emblems of the Lord's body and blood! Yes, because his judgment differs from theirs concerning the mere *ceremony* of an ordinance, they would, if they could, prevent the man whom they regard as a conscientious and evangelical Christian, and whom they are willing to have teach themselves and their children, as a minister of Jesus Christ—they would, if they could, forever prevent this man from obeying the command of his Savior, "This do in remembrance of me"—till such a time as he shall meekly submit to their judgment in this matter, and bend his conscience to theirs! As they treat him, so they treat all other Christians and all other churches on earth.*

On our part, although we feel that we have quite as much reason as any others to be confident in the correctness of our faith and order, we are for a fellowship of a wider extent, of more liberal terms, and more deserving of the name of fellowship than this. In the present state of the world we deem it too much for any one sect among Protestants to set up its own as the standard to which all others must conform: require all other Christians to give up their own organizations, and come in "by the door" of that little sect, on pain of being treated as all out of the pale and communion of the visible church on earth. We

* And when our Baptist brethren have done all this, they add to the injury by coolly affirming, and laboring to prove, that we act on the same principles, and do the same thing. [See the tract "Peter and Benjamin," published by the Baptist General Tract Society.] To make such an affirmation anything else than abuse, and such an argument anything but sophistry, it should be shown that we debar from the communion evangelical Christians, who have been regularly received into some regular and Evangelical Church, and who are in regular standing in such church. But this, it is well known, is not true.

know not that our Lord has given to any one sect among his followers such a prerogative as this. Were it certain that he has lodged such a prerogative with any, it is yet in doubt to *whom* he has given it. He blesses the labors of his servants among all evangelical denominations. *He* communes with his people of every name. . By so doing he seems to say to all his people, "What God hath cleansed that call not thou common." "The churches which your Savior owns, and among which he dwells, these own ye as churches, unless ye would judge and excommunicate your Lord." On this principle we act. We deem it too much for any one sect among Christians so numerous, so intelligent, and so equally owned of their common Lord, to undertake the work of proselyting all other denominations to itself. We think that such a principle, and the direct efforts to accomplish such a labor, must powerfully tend to give to such a sect, among other Christians, the characteristics of Ishmael—his hand against every man, and every man's hand against him. Certainly such a principle acted on by all sects must make mere Ishmaelites of the whole Christian world. One sect acting on this principle, others must be compelled to act on the defensive, unless they will submit to be unceasingly plundered without resistance. We would that there might be a truce to a war so unlovely and profitless.* We would that all evangelical

* The two following extracts from *Dr. Woods* and *Dr. Kurtz*, will show what a coincidence there is in the observations of aged and grave men in the North and in the South, as to the actual influence of the principle of close communion.

Says *Dr. Woods*, p. 171, "And here, as I am about to take my leave of the subject, I must solicit the candid indulgence of those who differ from me in regard to the mode of Baptism, while I allow myself in great plainness of speech, and utter my thoughts seriously

bodies of Christians banded together in church estate, holding the great doctrines of salvation, and conscientiously endeavoring to obey the word of God according to their best understanding, may be treated as *Churches* of our Lord and Savior Jesus Christ. On points wherein they

and unreservedly, as in the presence of Him who is the Savior and Judge of the world." * * * *

"Have these great spiritual interests been always kept uppermost in the mind? * * * Have they not too frequently been made subordinate to local or sectarian interests? I have heard of Christians, and of Gospel Ministers, who have made the *mode of Baptism* their grand, engrossing subject. I have heard of those who have been actuated by such an intense zeal in favor of one particular form of this external rite, that they have seemed almost inclined to make it the sum of all religion. Even in those auspicious seasons, when God is pleased in mercy to pour out his Spirit, and produce, in the minds of multitudes, a deep and overwhelming impression of the evil of sin and the value of eternal salvation—there are some Christians, and some teachers of religion, (I hope the number will be found to be small,) who show an unaccountable forwardness to introduce discussions respecting the *mode of Baptism*; and instead of striving, with all their hearts, to bring sinners into the kingdom of heaven, and to promote the holiness of believers, make it a favorite object to convince them, that baptism should not be administered by sprinkling, but by immersion."

Says Dr. Kurtz, p. 295, after describing the hallowed scenes of a revival—"In the midst of these hallowed exercises a note of discord is unexpectedly heard: a gruff and grating sound interrupts and mars the harmony of the whole scene. The attention of all is arrested; they look to see whence this untimely disturbance proceeds; and behold, a warm-hearted Baptist brother has made his appearance, and the air trembles beneath the sound of his voice, as he exclaims, full of zeal for his favorite doctrine, "The river! the river! you must all be 'buried under the water!' if you wish to enter the kingdom of heaven!" Thus, instead of co-operating with his brethren, with all his heart, to bring sinners to Christ, and promote the holiness of believers, he labors to convince them that *Baptism should not be administered by sprinkling, but by plunging.*"

cannot agree, we would that they might agree to differ in peace; living together, not only in love, but treating each other's peculiar views with kindness and respect; and leaving it for time, the influence of kind feelings, the love of the truth, and the providence and the good Spirit of God, to undermine and destroy everything that is not according to the truth and order of the Gospel:—and at last, even if all denominational differences may not be quite abolished and effaced—that all Christians may be one—the Church one as Israel was one, while yet there was a distinction of families and tribes.

In such a fellowship, far more than in marshalling the several denominations into conflicting hosts of proselyters—far more than in attempting to coerce each other into submission by unchurching each other or putting up the bars of close communion, the truth would hasten on to its final glory and its universal triumph. In such a fellowship *we* feel that we have nothing to fear.* Let them who would fear for their party under the influence of such a fellowship contend for a fellowship of less liberal terms.

But if churches of different names are to live together in such a fellowship as this, it is evident that they must treat each other as *churches*; and not as irregular and usurping companies of "*new converts*," whose members it is a charity to proselyte, and whose children it is a deed of mercy and of duty to plunder away. It must by com-

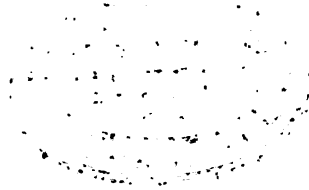
* The great Andrew Fuller, (no man ever stood higher among the Baptists,) says, "The tendency of mixed communion is to annihilate, *as such*, all the Baptist churches in Christendom." He adds, "Do you wish to promote the dissolution and ruin of the Baptist denomination *as such*? If you do not, take heed to your ways." Is not this, after all, the secret of close communion? And what sort of cause is that, which, if you let it stand on its own merits, is admitted by so able a defender, to be sure to fall?

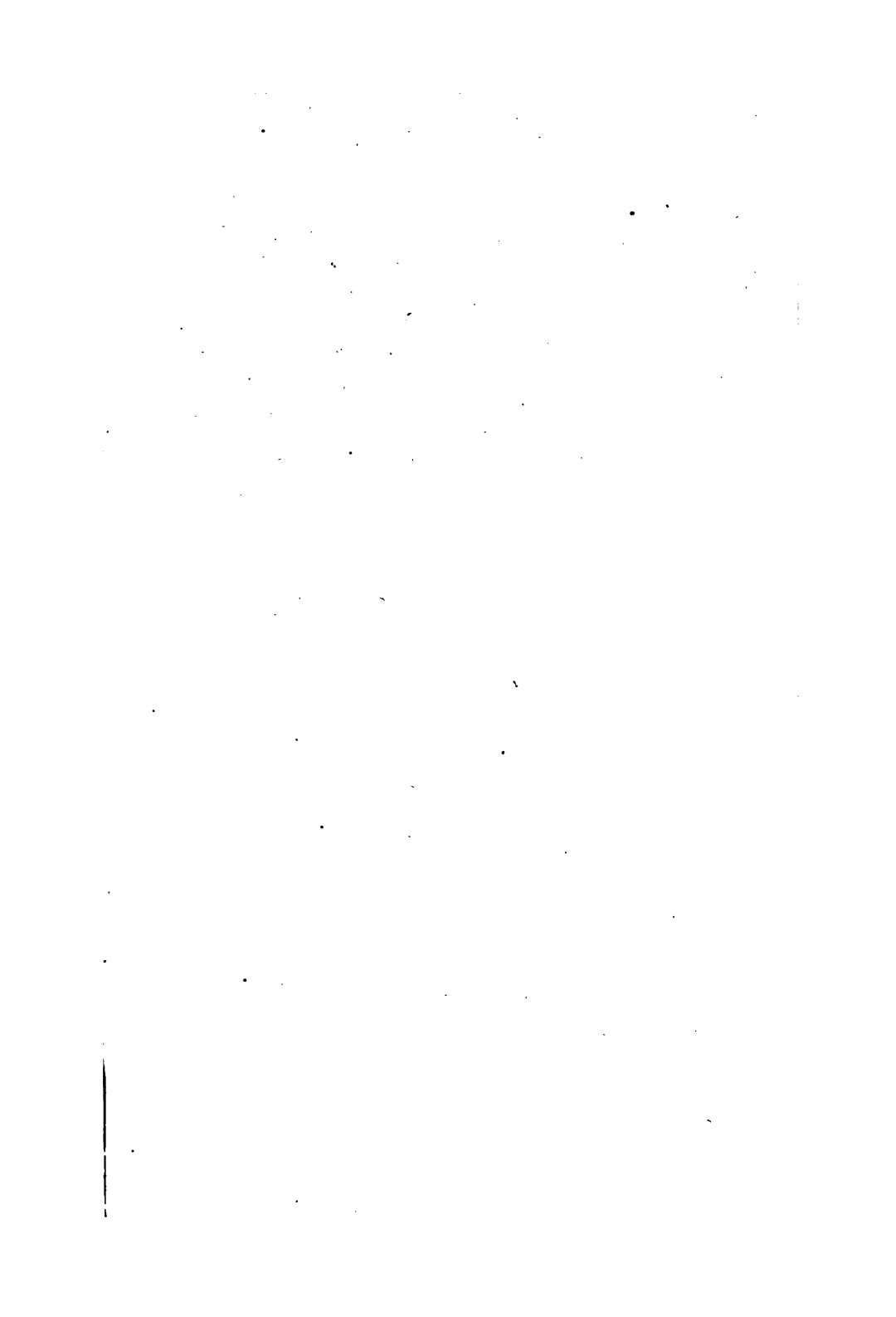
mon consent be deemed a breach of this compact of fellowship, and a deed of ill-neighborhood upon which the world shall frown, for one sect, insidiously and on system, to enter the families of another congregation for the purpose of drawing them away from their customary place of worship, and to turn even the members of the Church away from their faith and covenant. It must indeed be lawful for every sect, in its own place of worship, and on suitable times and occasions, to set forth and defend the reasons of its peculiar views. But industriously to scatter sectarian books and tracts among the families of another Church and congregation ;—to make it a matter of daily labor to visit from house to house wherever an individual member of another church and congregation may be found whom there may be any hope of drawing away ;—to seize on all occasions, which draw promiscuous crowds together,* to set forth sectarian views, with every sort of effort to disparage and bring into contempt the views of other denominations ;—this is a work that must cease if there is to be any fellowship among Christians of different denominations, such as becomes the disciples of Christ. In one word, the churches of evangelical denominations must be treated as *churches*. Those exclusive principles which lead one sect to unchurch all other denominations, and to close up the doors of communion against their members, must cease to urge on any one denomination of Christians to the unlovely and mischievous, not to say the unchristian,

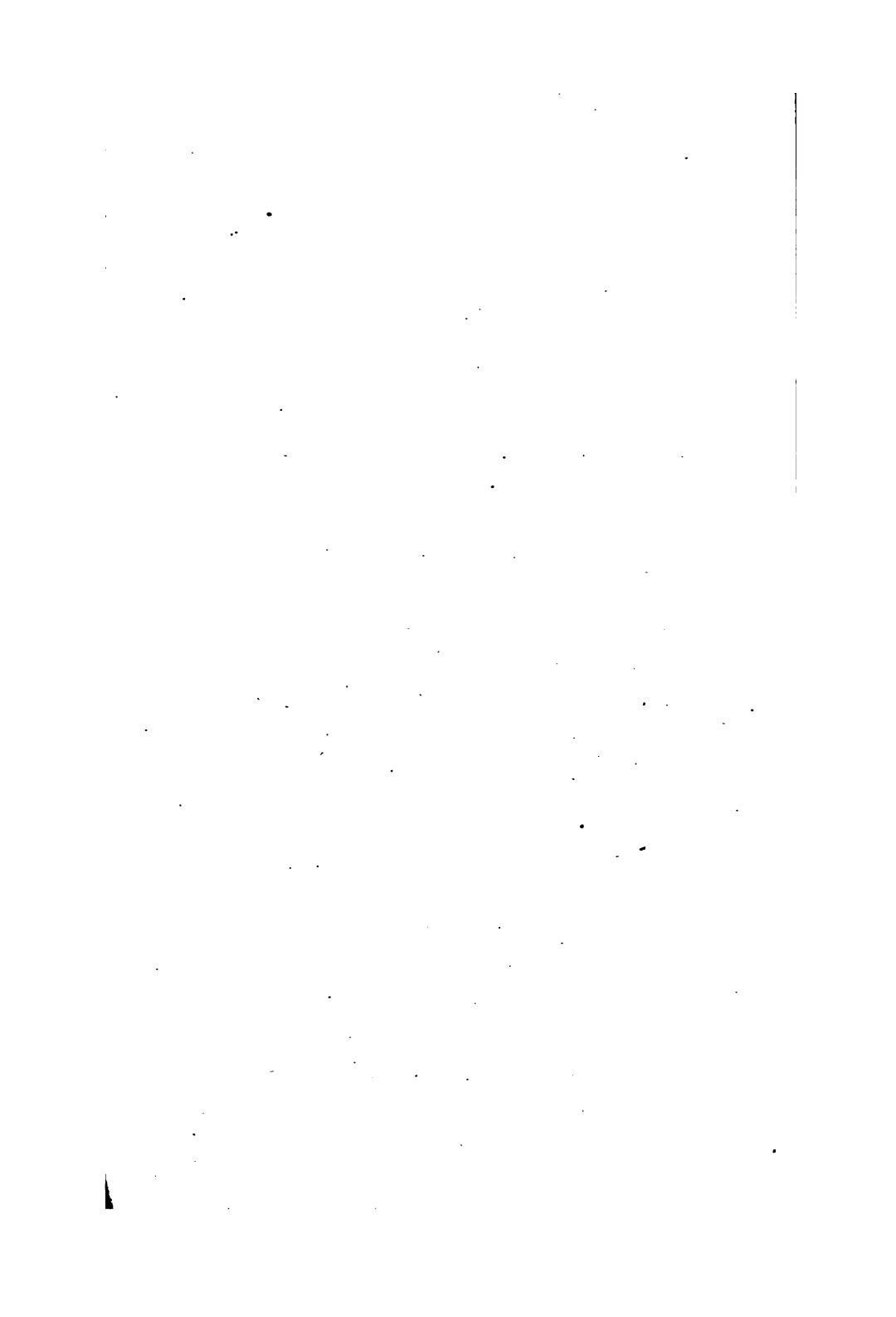
* What would be thought,—what would be said, if Congregationalists and Presbyterians should seize on every occasion of a baptism—to set forth their denominational views at the expense of those of the Baptists? What! That they thought more of their sectarian views than of the solemnity and import of the ordinance, or of God.

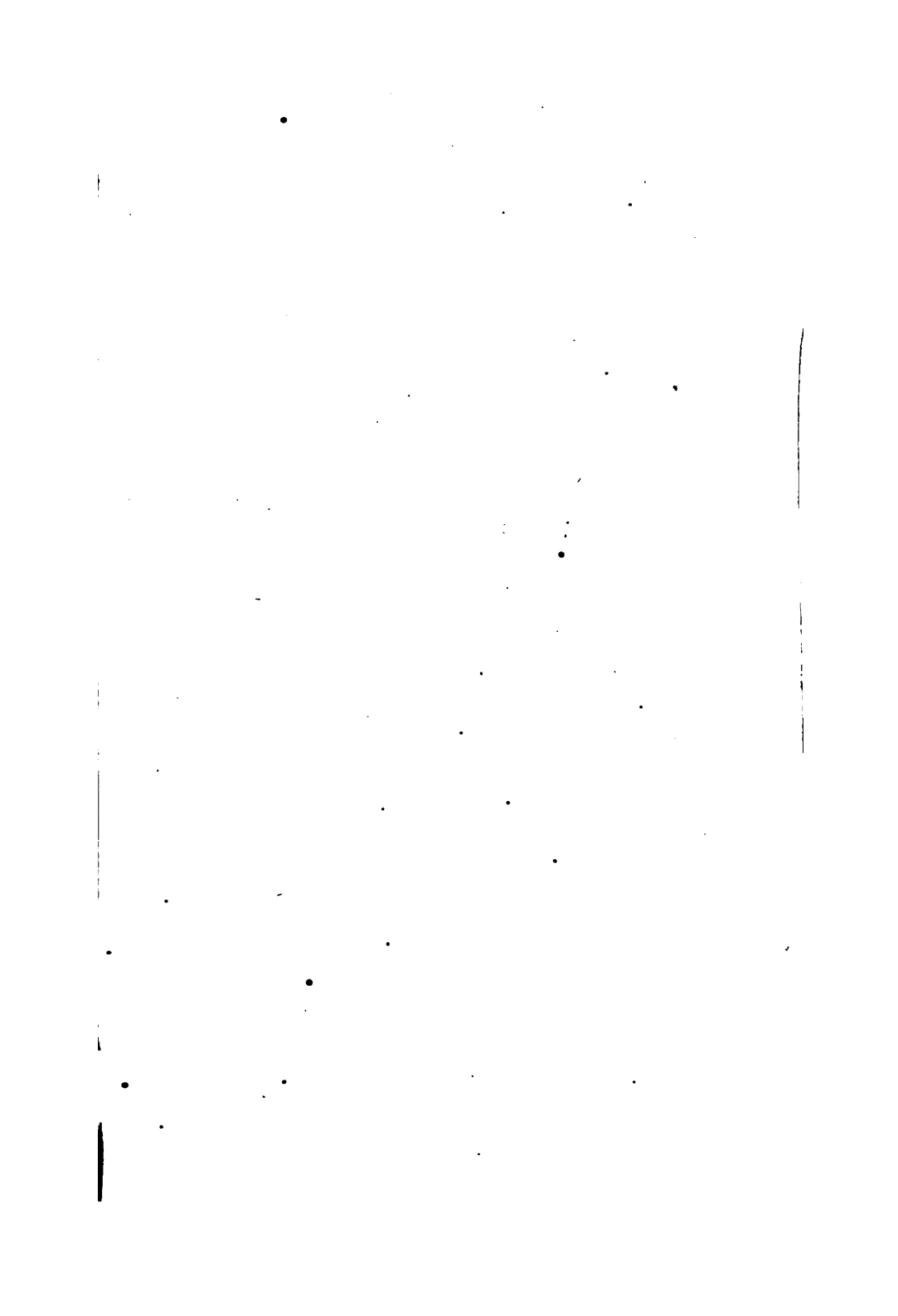
work of proselyting the whole world to the views of that single sect ; or there cannot be among the different denominations any fellowship that is worthy of the name.

A fellowship on equal terms ; a fellowship on Christian and liberal principles among all evangelical Christians, I can truly say,—and I believe I speak the feelings and the principles of the denomination to which I belong,—my soul greatly desires. Come the auspicious day when Judah shall no more vex Ephraim nor Ephraim Judah. Come the auspicious day,—it will be no less joyous on earth than welcome in heaven,—when Christians of all names shall be less distinct as differing sects, than they are one in their common Lord. Surely that period cannot be far distant from the full glory of the latter day.









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